

# The Missionary Intelligencer.

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## THE THINGS THAT ENCOURAGE.

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1. The faith and hope of the whole missionary body.
2. The conversions reported from all the fields.
3. The encouraging and optimistic report of the Commission, fresh from the scenes of the conflict of the gospel with heathenism.
4. The growing interest and liberality of the churches that have stood most loyally by the work in past years.
5. The increasing number of Living-link churches.
6. The determination of so many churches to make the March Offering the best in our history.
7. The best of all is that God is with us as we seek to carry out his program for the ages.

## Financial Exhibit.

The following is the Financial Exhibit for the first four months of the current missionary year:

	1914	1915	Gain
Contributions from Churches . . . . .	290	340	50
Contributions from Sunday-schools . . . .	123	145	22
Contributions from C. E. Societies . . . .	135	92	*43
Contributions from individuals . . . . .	419	317	*102
Amounts . . . . .	\$50,750 34	\$43,353 29	*\$7,397 05

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches . . . . .	\$9,501 81	\$9,392 70	*\$199 11
Sunday-schools . . . . .	2,273 86	2,113 72	*160 14
C. E. Societies . . . . .	1,254 63	1,091 38	*163 25
Individual and Million Dollar Campaign Fund . . . . .	15,241 98	12,496 00	*2,745 98
Miscellaneous . . . . .	1,603 56	1,157 97	*445 59
Annuities . . . . .	20,309 50	17,084 08	*3,225 42
Bequests . . . . .	565 00	17 44	*547 56

\*Loss.

Loss in Regular Receipts, \$3,624.07; loss in Annuities, \$3,225.42; loss in bequests, \$547.56.

We must do better than this if we reach \$500,000 this year. Let every friend do his best. The call for an advance movement is imperative. Let every church and every friend stand loyally by the men and women in the forefront of the contest. Send to

F. M. RAINS, *Secretary*, Cincinnati, Ohio.

Go ye into all the world.

March 7th!

Note the time.

Please take the March Offering on that day.

Have everything well arranged for the taking of the offering.

Have the program for the day well fixed in your mind if you would have a worthy offering.

"The INTELLIGENCER is a mine of inspiring information."—R. A. Thibos, Fremont, Michigan.

The taking of the offering should be a real religious exercise. All the other exercises of the day should lead up to this.

See that the deacons are well trained for the taking of the March Offering. They will be called upon for no more important service during the year.

The Commission to the mission fields submitted a report to the Executive Committee that required two days to present. It was both illuminating and inspiring.

It is often well, on the first Sunday in March, to take pledges to be paid in thirty days. This method often helps to



swell the offering. Slips of paper should be prepared for this purpose.

Let the churches that have adopted the "Budget Plan" remember that this is a good plan if wisely managed. If it is not, it makes a critical situation with respect to the income of the Foreign Society.

Ask for large amounts. Do not be afraid of asking for too much. A preacher once said that the size of the preacher could be measured by the size of his Foreign Missionary offering. This is not always true.

Sometimes missionary funds are permitted to remain in the local church treasury for more than a year. Such funds should be sent promptly to the treasury of the Society for which they are intended. The justice of this suggestion is apparent.

God gives us joy that we may give,  
He gives us love that we may share;  
Sometimes he gives us loads to lift,  
That we may learn to bear,  
For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly, too,  
When we have learned to bear.

"We are going to observe the first Sunday in March as Foreign Missionary day. We use the 'Duplex,' and had our 'Every-Member-Canvass' in December, but shall follow the missionary calendar for educational and inspirational purposes."—Homer W. Carpenter, Shelbyville, Ky.

Many feel that the Apportionments are too small. Robt. Sellers, of Indiana, says, "I think our Apportionments are all too low." Many others have expressed themselves in the same way. They ought to be larger, and the churches should take hold of them as though they had a real worthy task before them.

The missionary societies have made possible the successful development of the Every-Member-Canvass, which has

helped the local church far more than the missionary cause. A due appreciation of the value of the Every-Member-Canvass will be shown in increased contributions for world-wide missions.

Have you secured a club of subscribers in your church and Sunday-school for the MISSIONARY INTELLIGENCER? Better attend to this at once. Single copy, 50 cents per year; in clubs of five copies or more, 25 cents each. We have recently received five clubs of fifty names each. There ought to be scores of such clubs.

As we enter upon the March Offering may be have the courage of our convictions and the warm hearts and the determined minds for hard work. It is no easy task. Work, *work* is the price of success. An indolent preacher and an indifferent church board will never secure a creditable offering for Foreign Missions.

The latest statistics show that about 80% of the area of the United States is under prohibition law, and approximately 54% of the total population of the country reside in prohibition territory. The growth of prohibition is a tremendous help to Foreign Missions, both in the homeland and on the foreign fields, as well.

We suggest that every church that adopts the "Budget Plan" elect a special missionary treasurer, and as the missionary funds are collected let them be turned over to such treasury. The missionary funds should be sent to the Foreign Society quarterly at least, and monthly is better. Some of our churches send their offerings every month. This is a good habit.

The "Budget Plan" is almost certain to fail without the Every-Member-Canvass and weekly payment. A thorough canvass of the whole church should be made, when this plan has been adopted, with a definite amount as a goal to be reached. The missionary days, however, should also be observed. Many of our churches that have adopted the "Budget

Plan" will also observe the March Offering.

The Foreign Society has recently received Annuity gifts from friends who have been annuitants for a number of years. Those who have tried the Annuity Plan are pleased with it without exception. Some friends have made as many as a dozen gifts. Others even more. Not one has yet expressed a word of dissatisfaction. The plan is safe in respect to security and most prompt in respect to the payment of the semi-annual interest or Annuity.

In the New Testament it is said of some churches that in much proof of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality. These churches did not wait to be solicited; they gave of their own accord. They brought their offerings and laid them at the apostles' feet and asked them to take upon them the administration of the same. Their example is one that should be followed by thousands of churches in our day.

"Our Every-Member-Canvass by seventy of our men proved unusual. Our missionary 'Budget' of \$67.21 per week is only \$2.80 short, and besides our current expense 'Budget,' our men raised \$20,500 toward a modern Bible School plant and community house, which we shall begin soon. It was truly a great day and our men were all enthusiastic over the surprising results—\$28,500 in one day."—William F. Rothenberger, (Franklin Circle) Cleveland, Ohio.

The March Offering this year should be on a larger scale than in any previous year. Every church in our fellowship and every member of every church should have a part in it. The giving should be as the Lord has prospered us. It should be worthy of the greatest work in the world, and worthy of the followers of Him of whom it is said that he emptied himself and took upon himself the form of a servant; that though he was rich, yet for our sakes he became

poor, that we through his poverty might become rich.

Frank Otsuka, one of the professors in Drake Bible College, Tokyo, has been selected by the Japanese government as the interpreter for the Japanese Red Cross contingent to the European war zone. He goes with the Japanese physicians and nurses to England, where they will be assigned to service at the front. Japan is putting herself in line with the other nations in this humanitarian work, and our Japanese church is honored in having one of its leading members chosen as official interpreter. Professor Otsuka is a graduate of Bethany and also of Chicago University Divinity School.

The March Offering is the one annual offering in the churches for Foreign Missions. The friends of the Society should remember that the missionaries in all the fields must be supported, and that the March Offering is the main dependence for their support. The native evangelists, pastors, teachers, colporteurs, and the Bible-women must receive the allowances promised them. The hospitals, the schools, the chapels, orphanages, the presses, the homes must be kept in repair and kept open all the year. Let it be borne in mind that there is a great work and a great host of workers to be maintained.

Of Africa it can be said as was said of Corinth, that many hearing, believe, and are baptized. The Mission of the Foreign Society on the Congo and its affluents is one of the greatest in the world. In less than a dozen years a Christian community has been created out of cannibals and people who were as low as the lowest. Now thousands of these people are living lives that adorn the gospel of Christ. If any one wishes to know what has been done and what is being done let him read "Bolenge," "Among Central African Tribes," "Opals from Africa," and the monthly reports in the INTELLIGENCER, and he will be convinced that this is the finger of God.



Through one of the Old Testament prophets the Lord said, "I will shake all nations." In our day far more than in any previous time he is doing that very thing. As a result people that lived alone and wished no intercourse with the Christian nations are seeking admission to these nations, that they may learn the secret of their prosperity and their power. They are ashamed of the things in which they once gloried. God has humbled the pride of these nations and has disposed them to hear the gospel of his grace and glory. By all that he has done and is doing he is calling upon us to go to these nations with the word of truth, the gospel of salvation.

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Every dollar given for *missions* should be sent for *missions*. Every dollar given for local expenses should be spent for that purpose. It is not wise, we think, to use money for some purpose different from the intention of the donor. Sometimes a church receives more money for *missions* than it expected. Some church boards take the money over and above their Apportionment for missions and use it for some other purpose. This is clearly a misdirection of funds. If a church receives more for *local expenses* than it expected it would not think of turning the surplus over to the mission fund! Let us have the "square deal" with contributors.

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The Apportionment is the least that any church should undertake to raise on the first Sunday in March. It is no uncommon thing for churches to double or quadruple the amount suggested in the Apportionment. In some cases they have given five or six times as much. A few churches say if they raise the amount named they will be asked for more next year. Precisely so, and they should feel that they are honored in this. As churches grow in numbers and in knowledge and in liberality they are able to give more. The Lord honors us by calling us to a larger service constantly. There are few churches among us, if indeed there are any, that are not able to do twice as much as they have ever done in any previous year.

It should go without saying that the giving on the first Lord's Day in March should be sacrificial. The nations of Europe are teaching the world how to go without luxuries and without many of the things that they have been accustomed to regard as necessary to their well-being. If in our churches the same spirit of self-sacrifice should be found, there will be no lack of men and women for the fields and no lack of funds to meet all the obligations now resting upon the Society. Our giving should be vicarious as well as sacrificial. Those who are interested in the work must know that there are very many who, because of their lack of knowledge, will give nothing. Something must be done to supply what should come from this source; otherwise the work will suffer.

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Even if there were few or no converts it would still be our duty to preach the gospel in all creation under heaven. Judson felt that and said he would not leave Burma to be made king of the greatest kingdom on the globe. He felt that the prospects of ultimate success were as bright as the promises of God. The Church Missionary Society was organized by a little group of men who had no money and no influence and no open doors; they had nothing but impossibilities before them. Yet they proceeded to organize for work. It takes away one's breath; their course seems ludicrous. They did what they did by faith in God and in his promises. Now the world is open; the nations are accessible and ready for the message. It is for us to hear the word of command, "Go ye into all the world, and preach the gospel to the whole creation."

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### "YOU ARE RIGHT."

"Have Budget System, but will try to receive an offering from every member not already giving."—S. G. Fisher, Minneapolis, Minnesota. You are on the right road. This should be done in every case where the Budget Plan has been adopted. An offering from every church, a gift from every member should be our slogan.



## WORLD NEEDS CHIST.

"There never was a time when the foreign field needed Christ more. Count on us."—J. Albert Hall, Hollidays Cove, West Virginia. This is a real scriptural, practical interpretation of the world situation. The whole world is in commotion. It is like a sea in a storm. Nothing will quiet it except the voice of Him who spoke to the surging waves of Galilee. The world may listen to His note of peace. It is a day of opportunity. Let that word be sounded throughout the churches.

## THE LATEST WORLD MISSIONARY STATISTICS

Number of missionaries .....	24,092
Number of native helpers .....	111,862
Total persons in full membership ....	2,644,170
Churches .....	15,394
Sunday-schools .....	30,605
Sunday-school enrollment .....	1,488,019
Colleges, universities, seminaries, training schools .....	2,475
Students enrolled .....	128,861
Other schools .....	32,320
Pupils enrolled .....	1,541,286
Hospitals and dispensaries .....	1,638
Annual income of all societies .....	\$29,928,042
Total native contributions .....	\$7,085,230

## LATEST SUMMARY OF AMERICAN MISSIONARY STATISTICS

Number of missionaries .....	9,969
Number of native helpers .....	50,748
Total persons in full membership ....	1,439,857
Churches .....	9,946
Sunday-schools .....	22,269
Sunday-school enrollment .....	1,166,518
Colleges, universities, seminaries, training schools .....	606
Students enrolled .....	55,412
Other schools .....	12,969
Pupils enrolled .....	492,318
Hospitals and dispensaries .....	737
Annual income of all societies .....	\$17,168,611
Total native contributions .....	\$4,235,991

## WHAT \$50 WILL DO.

1. Pay the salary of a missionary for one month.
2. Pay the salary of a native evangelist for 12 months.
3. Pay the salary of a native Bible-woman for 12 months.
4. Pay the salary of a native school teacher for 12 months.
5. Support a student in college for 12 months.

6. Support a hospital bed for 12 months.
7. Pay the rent of a home of a missionary for 2 months.
8. Pay the rent of a preaching place for 12 months.
9. Pay the rent of a school building for 12 months.
10. Pay the rent of a dispensary building for 12 months.

## THE JOY OF THE LIVING-LINK.

"Our Living-link, C. H. Plopper, is a source of constant inspiration to us by his life and messages. We thank God and the Foreign Christian Missionary Society for him."—B. S. Ferrall, Bufalo, New York.

"The greatest joy that comes to the heart of this church is brought about by the unselfish service of love: supporting Miss Garst as our missionary and receiving the inspiring messages from her in regard to her work in Japan. Every church may have this same privilege if her members will climb high enough upon the mountains of transfiguration to have their loving service glorified by a holy sacrifice, in giving the very best for the Kingdom of God."—W. M. Baker, Keokuk, Iowa.

## MORE THAN APPORTIONMENT.

"We are a struggling band of twelve members, but we raise a small amount for missions."—Mrs. F. D. Parkham, Mt. Hebron, Alabama.

"We are going to give more than our Apportionment."—A. F. DeGafferly, Danville, Virginia. In most cases the Apportionment is only the minimum of the church's ability. In many cases it registers only a part of the church's interest. In *any* case it is only a suggestion. A number of preachers have said that they did not mention the Apportionment to the church because it was too small. Last year a number of churches sent three and four times the amount of their Apportionment. That is one reason

why the churches gave nearly \$12,000 more than the year before. Let every church aim to pass the Apportionment.

### DISTANCE A HINDRANCE.

We ask the churches to remember the great and diversified work of the Foreign Society on the foreign fields. The Foreign Society does there what all our educational, benevolent, and missionary organizations do for the homeland. And let it be remembered that the needs of the non-Christian world are many times greater than in America. The Society does evangelistic, church extension, educational, hospital, and benevolent work. Besides it supports Sunday-schools and infant churches, and also sustains a number of printing presses. It is hoped the churches will carefully consider a just percentage of the "Budget" for Foreign Missions. A number of our churches have decided upon 40%, and a few have gone up to 50%. Let us not neglect nor ignore the missionaries and the great non-Christian world because they are so far from us. It is said that *distance* is one of the greatest hindrances to the progress of Foreign Missions.

### A STRIKING EXAMPLE.

The following is from D. O. Cunningham, missionary of the Foreign Society at Bilaspur, India. It ought to stir our churches to larger things in the March Offering. We believe it will. He says:

"We had a great day here Sunday. It was our annual thanksgiving service. Christians walked twenty miles to make their offerings. Those who did not have money brought such as they had: vegetables, fruits, grain, chickens, sugar-cane, etc. It was a great service. The house was crowded. The gifts seemed to be graciously and very heartily presented to the Lord for his work. There was, aside from the gifts in kind, an offering of silver amounting to \$20 gold. While the home churches are finding it difficult

in making their usual gifts for Foreign Missions this year, let them remember that these people, from their poverty, are giving proportionately infinitely more."

How many of our church members will walk twenty miles the first Sunday in March to make their offerings for Foreign Missions? Note, the house was crowded. This should be true of all our churches March 7th. India's people are poor, very poor. The average annual income per capita is only about \$10. Our people in America are rich. We should pour out millions for the spread of the gospel in all lands.

### WOULD BE CONVERTED.

Dr. Albert Schweitzer, now working as a medical missionary on the Congo, has a remarkable history. Formerly he was professor of theology in Strassburg, and wrote one of the most brilliant and epoch-making books on theology ever published. He is equally well known in the musical world and wrote books on "Bach" and on the "Art of Organ Building." He had a brilliant career before him as a German professor. But during his Strassburg professorship he studied medicine. This done, he gave up all his prospects to devote his life to missionary work. He is now on the Congo, supported by a few French and German friends. He had no helpers at first, no interpreter, no room for his instruments, no covered place to examine his patients, and had to make use of a hen-house for a hospital and dispensary. He has now a building that will accommodate thirty or forty patients. In one of his letters he said: "The European will never be able to understand how terrible the life of the poor man is who spends his days in fear before fetiches and sorcerers; but he who sees this at close quarters will understand that it is a human duty to bring to him a new view of the world and to free him from his illusions. The greatest skeptics would be converted to friends of missions if they could but see the change wrought in the lives of the people."



# EDITORIAL.

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## The Report of the Commission.

We wish to call your attention especially to the report of the Commission to the Far East which appears in this number of the INTELLIGENCER. It is being published in the magazine so that it may have the wide reading it deserves. It will afterwards be bound in permanent form, so that it may be used for reference. We feel that this report is one of the most important missionary documents ever presented to our people. The members of the Commission spent six months in the East intimately studying the missionary work of the Foreign Society. This report embodies their observations and many of their findings. The Commission has presented another report to the Executive Committee which has to do largely with missionary administration.

For years the missionaries have been asking for the visit of such a Commission. We believe the results of this visit will justify many times the sending of these three men to the fields. We bespeak for the report a very careful reading on the part of the friends of the work.

## The Divorce of Money and Religion.

One church publicly voted to divorce religion absolutely from money. It is unwilling to think or to speak of so sordid a thing as money in the house of God. It hopes to increase its spirituality by divorcing these two things. If that church will live according to its vote, it will find large portions of the Old Testament and of the New Testament unsuitable for reading either in public or in private worship. The Psalmist said, "Bring an offering, and come into his courts." The writer of the book of Proverbs said, "Honor Jehovah with thy substance, and with the first-fruits of all thine increase." The Hebrew was required to give a tenth of all his increase of the field, of the tree, of the herd and flock. There were other offerings beside the tithe. Alexander Campbell taught that the Hebrew was required to give three-tenths. In addition to this there was provision for free-will offerings at different times. In the prophecy of Malachi we read, "Bring ye the whole tithe into the storehouse, and prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Our Lord said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." He said again, "It is more blessed to give than to receive." Following his great argument for the resurrection Paul said, "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper." He commended the churches in Macedonia and showed how that in much proof of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. He urged the Corinthian



Christians to abound in the grace of giving as they abounded in faith, and utterance, and knowledge, and earnestness, and in love. He reminded them of the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. He added, "Let each man do as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver."

Our Lord and his apostles had much to say of money and the right use of it. In fact, there is scarcely any other topic upon which they had to much to say. This being the fact, it is clear that a church that divorces its religion absolutely from money is not following in the footsteps of its Founder. The money the membership may possess is the Lord's and is to be used as the interests of his Kingdom require.

One may be a Christian and have no money; and one may have money and not be a Christian. But if a Christian has money he must use it for the promotion of his religion. If he does not it may be a question if he is a Christian.

Divorce money and religion! As well divorce money and patriotism, or money and the family life. God has joined these two things, and what God has joined no man or church should put asunder.

## The Apportionments.

On the first Sunday in March the Apportionments of the churches should have a large place in their hearts and in their plans.

We need hardly say that the Apportionment of each church is in no sense an assessment. Every church is free to give what its interest and ability suggest. Our churches are free in Christ. In all Christian service there should be no compulsion except that of love and gratitude to the Head of the church for his unspeakable gifts.

At the same time it is agreed that each congregation should pride itself in securing a creditable amount in view of the last marching order of our risen Lord, and also in view of the mighty triumphs of the gospel in pagan lands, standing out before us like mountain peaks. It has come to pass in the thought of many of our missionary churches that this work is as important for their liberality as the support of the local churches. We cannot consistently brush this cause aside with a wave of the hand.

There are tremendous reasons why every church should observe the March Offering and reach its full Apportionment:

1. The churches are not giving to this cause up to the limit of their ability. Last year all our churches, as churches, contributed only \$141,604. It is no great intellectual process to demonstrate that this is not enough for all our churches to give. When we consider the number of the churches we have and also their ability, this is a mere pittance. If each church will take a little pains to raise the full amount that has been suggested, which is only the minimum of what the church ought to give, the aggregate will go far beyond the figures of last year.

2. We have a growing work on hand in the regions beyond. This is a strong reason for larger giving. The Commission that has so recently visited the mission

fields is thrilled with what they saw. Along all lines the work is expanding. We must conserve these great advances. We dare not let the cause suffer for lack of proper support. It would humiliate our brotherhood before the whole world. We would not overcome the injurious effects in many years. We have made gains in the receipts every year for fourteen years here at home, except one, and this growth must continue. The income of the Society has more than doubled in ten years, and it ought to more than double in the next ten years. The constant expansion at home and abroad must not be permitted to stop. Onward, onward, ever onward, should be our constant slogan!

3. We must keep faith with the missionaries. This is a strong reason for reaching the Apportionment. Our brethren and sisters have left home and relatives and native lands for *us*. They represent *us*. Our brotherhood promised them in a most solemn and sacred way to support them if they would go to the mission fields. That promise must be kept. We would not be worthy to call these missionaries brethren if we neglected them.

4. We feel that each church should take an increased interest in the Apportionment for itself. Last year 962 churches raised the amount suggested or more. If every member of the church is asked for a definite amount we will all be surprised at the large amount raised. Last year a number of churches raised twice and even three times as much as requested.

5. This is a most opportune time to preach the gospel around the globe. Never before was there a day like this to spread abroad the truth. All the world is astir as at no previous period in its history. Whole nations are in peril. Their people are like passengers in a shipwreck. They are swimming for their lives and grabbing at every piece of floating debris. Now is the time to throw out a gospel life-line to every struggling soul. It is a time for Christian people to show the grandeur and unselfishness of their holy faith.

We are earnestly hoping that no less than 2,000 churches will report that they have raised their full Apportionment. If this is done there will be a very large gain in the contributions from the churches, and we will easily pass the \$500,000 mark that was suggested by the late National Convention at Atlanta, Georgia. The \$500,000 watchword is only \$35,850 advance over last year's receipts. This is certainly within the limits of our ability.

### **"Charity Begins at Home."**

This is one of the trite objections to Foreign Missions. We are reminded of the language of the late Jacob Riis, who stated that \$1 given for Foreign Missions would create \$10 worth of motive and inspiration to do work at home.

A New York pastor said that we ought to give less for Foreign Missions and more for the conversion of "the foreigners within the shades of our churches." It is not sound teaching to say that we should give *less* to one good cause that we may give *more* to another. If this man, whose heart goes out to the needy ones in his city, had taken the pains to make some investigation, he would have found, so it is stated, 3,330 religious and philanthropic agencies in his own city of New York.



In no other city in the world, except London, is more being done to evangelize and uplift the lost.

The American people are not indifferent to the needs of men all about them. Take the country over, there are about 200,000 Protestant churches. Saint Louis has one church to 2,800 population; Chicago, one for 2,081; Boston, one for 1,600, and Minneapolis, one for 1,054.

Look at our army of Christian workers in the midst of our population of less than 100,000,000. There are no less than 1,000,000 doing distinctive Christian service. There are more than 150,000 ministers. For every missionary the churches send abroad they hold fifty-four at home.

Take the matter of money expended. The running expenses of all the churches in 1900 was \$158,000,000. It is much more now. In that year the Protestant Episcopal Church spent \$14,606,000 for running expenses; the Presbyterian, \$20,375,000; Baptist, \$12,348,000; Methodist, \$28,269,000; Roman Catholics, \$31,185,000. Our own churches, in the neighborhood of \$10,000,000.

These figures do not include the fabulous sums given colleges and libraries, etc. In general, the American churches spent 94 cents at home for every 6 cents they spend for the evangelization of the non-Christian world.

In the light of these facts, the statement that "the church cannot see the misery which is under its own nose at home," appears rather absurd.

It is true that there are unconverted people at home; but what would be thought of a business man who declined to sell goods outside his own city until all its inhabitants used them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early church had refused to go to other nations until its own people were converted, Christianity would have died in its cradle, for the land in which it originated was never really Christianized and is to-day Mohammendan. The argument that our own land is not yet evangelized would have made the church at Antioch disobey the command of the Holy Spirit to send forth Paul and Barnabas. It would have kept Augustine from carrying the gospel to England. It would have prevented the founding of churches in America, and would, to-day, cripple all our home missionary work since there is no other part of the United States more godless than the Eastern States, where the gospel has been known the longest. Christ did not tell his disciples to withhold his faith from other nations until they had converted Palestine; he told them to go at once into all the world and preach the gospel to the whole creation; and it is because they obeyed that command that we have the gospel to-day.

America has had the gospel for two hundred years and is not converted yet. England has had it more than a thousand years, and is as far from conversion as America. How long will it be at this rate before our homelands will be saved? Must countless millions die without Christ while we are trying to win white men, most of whom have heard of him hundreds of times? Not so did Christ direct his disciples. He did not tell them that the best way to influence the world was to regenerate their own land, though such an argument would have had greater force than it has now. He sent them out with orders to preach at once not only at home, but abroad. Indeed, no nation will ever be wholly Christianized in our genera-

tion, for not only will there always be individuals who refuse to accept Christ, but before any one generation can be converted, a new generation of young people will have grown up and the work must thus be ever beginning anew. The argument, therefore, that we should not preach the gospel to other nations until our own has been converted issues in an absurdity, since it would perpetually confine Christianity to those nations which already have it and would forever forbid its extension.

Think on these things before the March Offering.

## To the Churches of Christ Everywhere.

The Foreign Society desires to especially emphasize the claims upon our churches of the approaching annual offering for Foreign Missions the first Sunday in March, 1915.

1. Missions are primary and essential in Christianity. Behind the last commission of our Lord is his great heart's desire for the evangelization of the world. His last commission to believers is recorded by his four biographers, and repeated the fifth time in the first chapter of Acts. The obligation to preach the gospel to the whole creation was thus early stamped upon the hearts of the infant church, and if Jesus had not embodied the missionary duty of the church in his last commission we should be under obligation to evangelize the world by reason of the essential character of the gospel and its mission to the world. With Peter and John, a Christian heart says, "For we cannot but speak the things which we have heard." Acts 4. 20. We are impelled by an overmastering desire to make him known to all men. Loyalty to the world-wide missionary enterprise is the surest evidence that Christ is in us, the hope of glory. If he is precious to us he may rule in the hearts of all men and must be made known to all men.

2. The world is now open to the gospel as never before. A hundred years ago the world paused on the coast of Africa and its maps of the interior reveal absolute ignorance of the continent. The Mohammedan world was without a single Christian missionary. The East India Company pursued the policy of excluding all missionaries from its territory in India, and sought to include all India in its boundaries. The gates of China were locked fast against the gospel. The edicts which prohibited Christian faith still stood by the roadsides in Japan. The chains of Rome's political sovereignty still bound without exception the Latin States of the Western Hemisphere. The world was sealed against the gospel, as were the hearts of believers against the purpose of teaching it. Now the gates of all the world stand wide open. No country is barred against the missionary.

3. The attitude of all believers has changed toward the missionary enterprise. The work was begun amid apathy and indifference, and even antagonism and bitterness. A little more than a century has witnessed a complete change in the hearts of Christian people, so that they now feel a deep interest in the missionary cause and that their one supreme duty is to help make known the universal love of God to the world. This cause has been settled in the deepest conscience and purpose of believers. Church members now feel that they must go or send a substitute to the regions of heathen darkness. Men of wealth and distinction are



burying themselves in the heart of the heathen world. Thousands of churches are supporting one or more missionaries each. Many are supporting whole mission stations. Individual Christians are each sending as many as ten missionaries, and even more, and providing their support. It has come to pass that the difference between a dead and a living church is measured by its interest in world-wide missions.

4. What has been done in so short a time is simply a marvel. It is more than statistics, more than tabulations, more than buildings and mere material. It is a life, and a determined purpose to make Christ known to the last man. It is God's church on fire with a holy zeal. Christianity's standing army of more than 24,000 missionaries, and an annual income of \$30,000,000, with a total of \$7,000,000 of native contributions, are only small registers of the movement that is to sweep every idol from the face of the globe and empty every heathen temple from Tokyo to Bombay.

5. Our own people have begun to be awakened by the clear, definite calls from the lips of Him whose right it is to implore and even command. In less than forty years important missions have been planted in the very heart of pagan lands. Almost \$6,000,000 have been gathered and expended. The gospel has been preached in communities where it has never been heard before. More than 15,000 have been gathered into churches and more than 18,000 into Sunday-schools. The 115 schools planted have enrolled more than 5,000 pupils. This is a work of large proportion, and is only just begun.

6. Our churches are coming to a larger program for themselves. Many of them are not satisfied with the mere routine life of other days. They recognize more clearly their duty and possibilities, and are entering upon a larger life. It is hoped our whole brotherhood will move forward as one man for the conquest of the world.

The approaching March Offering should be made a memorable one. We urge you to not allow any trifling matter to stand between the church and its serious obligation. A church is no sufficient reason for not making a worthy gift. On the contrary, it is a reason for giving. "The light that shines farthest shines brightest nearest home." A new church building enterprise is no valid excuse. Some of our wisest and best preachers say that keeping up the missionary offering helped them in their building. Poverty is no real excuse. The offering is one of the ways to spiritual wealth. The missionary interest often unifies a divided church, warms up a cold church, and spiritualizes a worldly church. Bad weather is no sufficient reason for not observing the offering. The armies of Europe fight in all kinds of weather, sometimes in ditches of water waist-deep.

In this brief message to the churches we would again emphasize the spirit of the last National Convention at Atlanta, and express our deep conviction that at least \$500,000 should be raised for this cause this year. To this end we ask every church to heartily co-operate. The growing work urgently demands at least this amount, and our people are abundantly able to provide it. A larger interest in this cause will beget a deeper spirituality. There is a close relation between the true missionary interest and the spiritual life. Obedience begets love.

# CONTRIBUTED ARTICLES.

## The Vision Splendid.

W. REMFRY HUNT.

Some visions are mere dissolving views. They break up like clouds and end in thin air. They are not of God. How different it is with the wide outlook of the grand old men of prophetic testimony! Their range of view looked over the horizons of human ken and they saw as well as peered into the future. The more one studies Isaiah, the deeper is the spell and the higher is the reverence. There is grandeur of conception told in the purest simplicity. Ruskin says it takes real genius to see a thing and tell it so that others can see it as you saw it. Isaiah's audience with the King Immortal was isolate in its character, unique in its revelation, and majestic in its purpose. His was the vision that actualized. His thoughts on the Messiah have eternized and pushed open new windows for even larger views.

Above the rise and fall of the Chaldean monarchy and the wealth and wastes of Assyrian monarchs, the sublime minister of evangelic fire and seer of prophetic inspiration sees the vision of Calvary and its index fingers indicating that the sins of man are removed as far as the east is from the west. *Isaiah has the Kingdom of God, in its true ideals, ever before him.* From the beautiful contemplation of the history and experiences of Israel, he continually passes to the one absorbing theme of the coming Messiah and it becomes the center of his delineation. Whichever way he looks, he is always led forward to this one great scheme of redemption and the issues of its program in the evangelization of the world.

The vision splendid is a redeemed humanity. India, China, Japan, Africa, and the peoples of the five continents and the tribes of the isles of the seas are in the geography of the Kingdom of God. Anything less is a travesty on the meaning of the cross and the commission of

the Redeemer. Civilization without religion is a tragedy. France tried it and her life atrophied. Whole lists of nations are pilloried in the life of history because they tried to reach social and civic ideals *without Christ*. Japan could have been the queen peerless of the Pacific basin and its five hundred millions of alert peoples, but she forfeited that privilege when Japan chose to frame its legislature and religion on the bases of unscientific ethics. China is now the world's great opportunity. Its eyes and ears and heart are open. It stands at the parting of the ways, leaning pathetically towards Christian civilization. Nor can we tell how long these doors will invite us. Because the keenest eye breaks down at the nearest horizon we cannot tell the issues of these unparalleled opportunities that call us with *prayers that bleed* to win China for Christ; but one thing is absolutely certain and that is, that *China is seeking a new religion*. Heathenism is displaced. Education will be enthroned. Japan is with all subtlety wooing China over towards a gross materialism. Shall it be done in the face of the endowed, endued, and empowered commission that we hold in the fulfilling of Christ's great commission?

It is the consensus of opinion that China will be set in its mold within the next decade. It is up to the Christian church to see to it that the die is cast according to the pattern shown us in the mount. Our churches and the Chinese evangelists, Bible college students, the redeemed communities in all our mission fields in China, and in the groves of India, the swamps of black Africa, the children of the newest creation in the Philippines, and in all our mission fields in the Americas, and the southern continents, are following our secretaries and *Abram E. Cory* and his colleagues as they *plead and pray and plod* in this



tear-compelling business of awakening the churches in our favored America to catch the vision as we see it, of millions upon millions waiting and watching for the coming of the souls that bring good tidings. O that our homeland churches could see the fields as we do, as the

prophets of the new day, as we see the youth of Asia with the breath of the twentieth century upon their brows and looking out of their eyes prayers that would fain bring the Christ back again to do what he has given us to do!

*Chuchow, China.*

## God's Will For the Investment of Life.

BY PROF. A. W. FORTUNE.

[Address before the sessions of the Foreign Society at Atlanta, October last.]

What shall be my life-calling? This question furnishes materials out of which ambitious boys and girls build their air-castles. It presents a problem which perplexes and at the same time inspires the youth of vision and determination. The



young man or the young woman faces no more significant crisis than when the question is definitely answered as to how life shall be invested. A wrong decision means disappointment and a sense of failure. A wise decision means satisfaction and a feeling that life has been worth while.

### PRINCIPLES WHICH DETERMINE LIFE-CALLING.

There are many in our day who believe the true standard of success is wealth, and that the most successful man is the one who has succeeded in turning

his skill or his genius into the most money. There are many who, if they were to speak their convictions, would say to the young man seeking advice: Young man, wealth is the thing that counts; it is the thing that gives you influence; it is the thing that gives you social standing; it is the thing that gives you power; wealth is the key which unlocks the doors of the world's great store-houses; hence get all you can and get it in any way you can.

The young man who has been trained in that philosophy will be guided by it in choosing his life-work.

There are others who are controlled by the desire for fame. They think more of the praise of men than they do of the possession of gold. As it is stated in the title of a recent book, they want to live in "the eyes of the world." When young people have cultivated that desire they will seek to choose a life-calling that will keep them before the public gaze.

### THE SELFISH LIFE.

There are still others who believe that to get the most out of life each one must look out for himself. They hold that life is a game and the successful man is the one who plays it to his own advantage. The young man who believes in that theory will choose a profession in which he will not be expected to make sacrifices. He will seek to get the most by giving the least. The great Teacher condemned that principle both by precept and by example. He taught that instead of one getting the most out of life by looking out for self, real satisfaction only comes when one begins to live for others. Jesus taught that instead of being here to grind something out of

others for self, we are here to consecrate self for the uplift of others.

The true guide in the investment of our lives is the will of God. Jesus announced the principle that controlled him when he said, "I came down from heaven not to do mine own will but the will of him that sent me." He laid down the principle which was to control his followers when he taught them to pray, "Thy Kingdom come. Thy will be done, as in heaven, so on earth." If we are true children of the great Father we must seek to carry out his plan and his will. When young people are determined by the thought that their chief concern is to do the will of God they will seek to invest their lives where they will count for most in helping to make the world as he would like to have it.

#### THE MISSIONARY CALL.

Young men and women who are guided by the desire to make money will not volunteer for the foreign field, for they know the missionaries are poorly paid. Those who long for the praise of the world will not go out as Christ's ambassadors to pagan lands, for they know that to be his ambassadors they would have to lose themselves in the lands to which they go. Those who are guided by the desire to get the most out of life by putting the least into it will not hear the missionary call, for they know the life of the missionary is one of constant sacrifice. But those who are guided by the desire to do the will of God will give serious consideration to the foreign field, for they know it is the will of God that all the nations shall be Christianized.

#### GOD WILLS WORLD SALVATION.

When one reads the New Testament carefully he must be impressed with the fact that the one thing concerning which God is supremely anxious is the salvation of the world. He is "not wishing that any should perish, but that all should come to repentance." God is anxious that all people shall know him "from the least to the greatest of them." His plan includes all men. He so loved the

world that he gave his Son. Jesus believed he had been sent to win humanity, for he said, "And I, if I be lifted up from the earth will draw all men unto me." The disciples were to go into all the world. They were not to stop until they had evangelized the last nation and reached the last man.

#### GOD'S WILL NOT YET CARRIED OUT.

A mere glance at the non-Christian world must convince one that God's will has not yet been carried out. The majority of the race does not recognize him as Father. Millions are looking to Buddha and Confucius and Mohammed for guidance in religious things rather than to Jesus. As long as there is idolatry and polygamy and infanticide and slavery and cruelty, God's will has not been carried out. God can save the world only as his children co-operate with him. If He fails in the accomplishment of his plan, it will be because we fail to have fellowship with him in the work. "How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The good news of salvation is for all men, and we are to blame because there are many who have not yet heard it. We are God's messengers, and we bear the announcement of his love to an erring race and we tarry at the post of duty while they live and die without hearing it.

#### GOD WANTS OUR CO-OPERATION.

It is a good thing for a Christian to ask himself the question, What is the kind of work which God is anxious to have me do? God is interested in our daily tasks, and he is close to us when we are in the office or the shop or the store. But his chief concern is not these daily tasks in which most of us are absorbed. The man who builds a good house, or makes a good machine or a good suit of clothes is a public benefactor; but there are tasks which are more important than these. The man who redeems a life does more to bring in the Kingdom of God than does the man who builds an air-ship. The man



who helps one to overcome sin, who inspires one who has been living for the lower things to begin living for the higher is doing the work of God.

The man who helps to lift nations and peoples out of degradation and sin is doing the work which God is supremely anxious to have done.

When we meet in the other world we will not talk about how much money we made in our business, or how much people praised us, or what an easy time we had. We will tell of the things we did to help make the world what God wanted it to be.

#### BIGNESS OF THE MISSIONARY ENTERPRISE.

The one who consecrates his life to the task of winning the non-Christian world has become a part of the biggest enterprise that is before us to-day. His task is not the mere announcement of salvation to individuals; it is the complete Christianizing of a social order. He is to help reconstruct the home life, the social life, the industrial life, the intellectual life, and the political life of the people to whom he goes.

The missionary is to be a nation builder.

His task is so great that it calls for the brightest and most consecrated young people in the churches. No one who is anxious to make his life count for the uplift of humanity will be disappointed in the missionary enterprise. When Mackay went to Uganda to preach Christ to that degraded people, many of his friends expressed their sympathy for him. After he had landed and had taken in the situation, he wrote back to his friends: "I would not exchange places for the world. A powerful race here is to be won for Christ; men are to be brought to love God and one another; and, in order to do that, institutions that have lasted for ages must be uprooted; wisdom has to be planted. Who would not give his life for such a noble work as that?"

#### FRIENDSHIP OF GREAT SOULS.

Some of the greatest men and women of the past century were those who gave

their lives for the uplift of the non-Christian world. Some of the greatest men and women of our day are those who are helping in "The Uplift of China" and "The Transformation of Hawaii." They are those who are helping to bring the "Daybreak in the Dark Continent" and the "Sunrise in the Sunrise Kingdom." These "Western Women in Eastern Lands;" these men and women who are in "The Nearer and Farther East;" these men and women who have responded to "The Call of the Waters" are they who are doing the most to turn the nations "From Darkness to Light."

We have the inspiration and guidance of all this glorious past, and God expects greater things from us. The gates leading into the darkest of these lands have been opened and highways have been made through the wilderness. Streams have been turned into the barren wastes and the seed-time has come. God is calling for laborers. What shall be our reply? That call is personal to each one of us, and when we understand its significance we will have a more definite part in the realization of God's will.

#### GOD'S WILL MEANS VOLUNTEERS.

The call of God will mean that some of us will go to these lands God is seeking to uplift. The condition of the world is a challenge to the men and women of the Church, and we must accept the challenge.

It is the heroic in Christianity which appeals to us.

We like to tell of Peter and the way he defied the Jewish officials when he said, "I cannot but speak the things which I have seen and heard."

We like to tell of Paul who, when he was stoned in one city, went on to another and began preaching the same gospel for which he had been persecuted.

We like to tell of Livingstone who said, "I am ready for any movement, provided it is a forward movement," and then pushed on into the wilds of Africa until he fell.

We like to tell of Henry Martyn, who went out to India, and, on his

arrival said, "Now let me burn out for God."

We like to tell about the heroic in others who responded to the call of God, but if we seek to do God's will we will undertake tasks which will demand heroism in ourselves. In these days when the nations of Europe are sacrificing their best sons on the field of battle, the call comes to the church of America to consecrate her sons and daughters to the cause of world-conquest.

#### ONE'S COUNTRY AND GOD'S KINGDOM.

Loyalty to country has inspired millions in Europe to give up everything and lay their lives upon the altar. We need a loyalty for the kingdom of God which will inspire our best young men and women to make the same sacrifice. It is a great thing to die for one's country when the cause demands it. It is a far greater thing to live for the kingdom of God and for the righteousness and peace which it must ultimately bring. In a time of national need a man belongs to his country and when his country calls, he must respond. In this age of religious need we all belong to God, and we should respond to the work to which he calls us.

Paul felt that he was an apostle by the will of God, and hence he was ready to go anywhere. He considered himself a bond-servant of Christ, and his ambition was to please his Master. We are not our own; we belong to God; and we should be ready to go where he calls us. The need of the foreign field is imperative, and he calls some of us to that work. As a teacher in one of our colleges which is training young men and women for the ministry, I pledge this convention and through it the great brotherhood that I will lose no opportunity to lay upon the hearts of the young people who enter my classroom the claim of the foreign field.

#### GOD'S CALL MEANS CHILDREN CONSECRATED.

It is important that we consecrate our possessions to God, but it is even more important that we consecrate ourselves and our children to his great work. The

number of volunteers for the foreign field will be determined to a large extent by the attitude of parents. If we impress our children with the feeling that wealth or fame or ease is the thing to be sought, the missionary call will make no impression upon them; but if we impress them with the feeling that God's will is the thing to be sought, and that his will means a life of service, we have prepared them to hear the call to go to the most destitute parts of the earth.

Our success in enlisting a thousand new workers for the field will depend to a large extent upon the attitude of parents. In an address at the opening of The World in Cincinnati, Secretary Hicks said he had recently attended a great missionary meeting, where a great offering had been made for the work. When the offering was being counted, a piece of paper was found, on which a woman had written over her signature: "I give my boy to God." That is the offering which God wants some of us to make.

#### IT IS THE WILL OF GOD.

It was the cry: "It is the will of God! It is the will of God!" that aroused Europe to the crusades to deliver Jerusalem from the hands of the Turks. May it be the same cry that shall arouse the church to a more significant crusade to deliver the pagan world from the superstition and ignorance and darkness in which it has so long been held. The advance guard of this mighty crusade has pushed into the very heart of the heathen world and has planted the banner of Christ on the walls of paganism. Many of these pioneer leaders fell at their post, but others rushed in to take their places.

The tombs of C. E. Garst in Japan, and G. L. Wharton in India, and Dr. Loftis in Batang, and Ray Eldred in Africa are a challenge to the church to win for God the lands where these heroes fell. The struggle is on. The Captain of our salvation is leading and he has promised to be with us to the end. He has trusted us. Let us promise him that he will not betray that trust.



# Why Should I?

## I. *Why Should I Study Missions?*

1. Because as a student, my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

2. Because a study of Missions will increase my faith in Christ. Missions is God at work.

3. Because I cannot otherwise grasp the full mission of the church.

4. Because I cannot discharge my duty without informing myself on the subject.

5. Because if I stay at home, I must be intelligent on Missions in order to stimulate others to the work.

6. Because if I expect to go as a missionary, I need this study as a preparation for my life service.

## II. *Why Should I Give to Missions?*

1. Because it is the best paying investment.

2. Because of the joy and blessing that come to the giver.

3. Because I am only a steward of the money that God has given me, and must use it for him.

4. Because I am put to shame by the liberality of converts from heathenism.

5. Because it is God's will that missionaries should go, and that I should help to send them.

6. Because I am grateful to God for what he has given me. What has he given?

7. Because men are suffering from sin and souls are dying, and I may help to save them.

## III. *Why Should I Pray for Missions?*

1. Because the world needs prayer.

2. Because in the past missions have always prospered as believing prayer has increased.

3. Because God has conditioned the success of missions on prayer. "Pray ye therefore the Lord of the harvest," etc.

4. Because the missionaries and converts ask for our prayers.

5. Because I am commanded by Christ to pray.

6. Because I can plead great promises of God.

7. Because the prayer of faith is answered.

8. Because Christ is praying for those for whom he died.

## IV. *Why Should I be a Missionary?*

1. Because there is salvation in none other than Christ.

2. Because multitudes have not heard of Him and are dying in their sin.

3. Because doors of opportunity are open.

4. Because the cry for more helpers is urgent—increasing and imperative.

5. Because Christ says, "Go ye."

6. Because Christ gave up everything that I might be saved. *Am I unwilling to sacrifice so little that others might be saved?—The Outlook of Missions.*

# A Guide-Post Set on the Vindhya Hills.

DR. G. E. MILLER.

It was a stormy Christmas eve in Jabalpur. Banners of lightning were streaming hither and thither across the sky, and peals of thunder rolled from horizon to horizon. Lights were dimly burning in the mission chapel, where the last touches were being made preparatory to Christmas eve exercises.

The young doctor paced up and down the graveled drive-way before the bunga-

low, breathing in the air fraught with odor of flowers and of the approaching rain. The doctor had been in the country scarcely eighteen months, and was still home-sick. The newness of the situation, and the burden of responsibility—which every new missionary carries in anticipation—was depressing him. To-night his memory carried him back to the glad Christmas season in the homeland, and in fancy he could see the gay

holiday windows, and feel the tang of the frost-laden air.

#### THE STORM FITTED THE DOCTOR'S MOOD.

With a mingled feeling of dread and pleasure he was planning to attend the Christmas-eve services:—dread, because it would open memory's windows too wide and increase that home-sickness, which was already nearly too much to bear; pleasure, because it would be one more glimpse into the heart of the East, one more bond welding him to those whom he had come to help. To calm himself he had come outside. The approaching storm fitted his mood. The wilder the elements, the more it appealed to him; and the best sedative he had yet found was to ride a horse in the teeth of a wind-driven rain. So, this evening, the flash of lightning, the rolling thunder, the trees, swishing from gusts of wind, and now and then a drop of rain, soothed him as a sweet lullaby soothes the child.

A Church of England missionary came wheeling through the compound gate and up the drive-way. His haste and suppressed excitement showed that his was no ordinary errand. He glanced quickly about, and, seeing the doctor, went up to him at once. The wife of a fellow-missionary was ill in a jungle station over sixty miles away, and could the doctor possibly go and attend her.

#### NOT MANY DOCTORS.

The doctor hesitated. The situation frightened him. He, a novice in medicine, and in this new, strange land, to be responsible for so precious a thing as the life of a missionary! It appalled him to think of it. He told the missionary his fears, and frankly confessed that he was too inexperienced to undertake so great a responsibility. But, no one else could be found. Strange fate! At home, a doctor to the mile; in India, one in sixty, and he a raw recruit! He consented to go. If *he* was the man to go, then he would undertake the task. He knew that in that far-away outpost was a sick wife and distressed husband, and he would go, were it six hundred, instead of sixty, miles.

With relief expressed in every line of his countenance the missionary rode away to arrange for the conveyance, and the doctor hastily made himself ready and packed his suit-case. The "tonga" arrived. The doctor climbed in, and, amid the good wishes of his fellow missionaries, started out through the storm which by this time had broken in earnest.

#### AN AWFUL NIGHT.

What a ride was that! Never can the doctor forget that night of storm. Flashes of light leaped out from the darkness and seemed to sear the very eye-balls. The thunder boomed and rolled, and the pitiless wind drove the cold rain into the "tonga," a sheet of chilling spray. The doctor drew his overcoat and his raincoat about him, and even then his teeth rattled from the cold.

On they went until they came to a low-lying chain of. The Vindhya, at the edge of which was a rest-house.

"Sahib," said the driver, "were it not well for your honor to rest here for the night?"

"Rest! We can not. A sick 'Mem-sahib' awaits me, and we **MUST** go on."

"But, your Honor, it is a wild, dark road, and there are panthers and tigers in this woods!"

"That may be true," said the doctor, "but we **MUST** go on."

And on they went, swaying through a wall of Stygian darkness, winding in and out over the hill-side road. Both kept a sharp lookout ahead, glad for the lightning flashes which gave them momentary glimpses of the way. From its summit to the plain below the hill-slope was covered with jungle, and, like a great snake, lay the road in the midst of it. The doctor took a revolver out of his suit-case and laid it on the seat beside him. In all probability no wild beast was out on such a night as that, but in his newness he did not know it, and every dark shadow he fancied was a panther or tiger ready to spring.

Midnight came, and with it the storm abated. The clouds broke and rolled away in high, black masses, and moon



and stars leaped from cloud to cloud across the blue chasms.

The edge of the jungle had been reached. The tired horses were given an hour of rest, then on again through the night. Time dragged heavily now. The storm and the dark jungle, coupled with his errand of mercy, had appealed to the heroic in the young doctor; and now, with a moon-lit road and the storm passed by, came weariness and relaxation. He dozed a little now and again, and when they stopped to rest the horses, he walked up and down to drive out the cold which seemed to penetrate to his very marrow. Thoughts of the work ahead came to him, and, in his half waking state, it seemed to him that there must be a mistake somewhere, that it must be someone else, who had been called.

#### THE GLORIOUS DAY.

Morning came, and with it the doctor's spirits revived. Nature in all her moods was his great restorative; and never had he seen a lovelier morning than this. Moon and stars paled as the eastern sky brightened. Birds began to twitter and chirp, and from a village across the fields came the crowing of cocks. Then the sun silently slipped up from the horizon, and its beams peeped through the trees and bushes and turned the water drops into pendants of fire. Wreaths of smoke curled up from a road-side hamlet, and hand-mills were heard as the women ground their morning flour. The call of the wild peacock rang out through the still air, and a bunch of belated wild pigs scurried across the road, hurrying to their day-time retreat. Children were driving the lumbering buffalos and frisking goats to water, and peeped at the doctor with bright and saucy eyes.

As the sun rose, the chill of the night was dispelled, and by eight o'clock the doctor had shed both heavy coats. At nine they stopped at a rest-house. They had some food and a little sleep, and at half-past ten they were off again. The heat-waves had begun to shimmer like enchanting vapor, and enveloped the fields of golden wheat stretching away

to the purple hills, and blue ~~flax~~ fields like Switzerland's shining lakes.

Hotter and hotter it grew, and the chafing traces scattered flakes of dry foam from the sides of the panting horses. The sun rose straight overhead, a ball of scorching fire, and glared pitilessly down upon the weary occupants of the "tonga" whose every creak seemed a wail from the heat-laden air. Wearily the hours dragged by, but there was no stopping save a few minutes now and then for the sake of the laboring beasts. At three they tarried a little while at a flowing stream. The driver gave his horses a refreshing bath, and the doctor relaxed himself by throwing stones and wandering up and down the banks.

By the time they had started again, the sun was dipping toward the western horizon, with the attendant glories of a tropic afternoon, but even the doctor was too weary now to be reached by Nature's appeal. The journey had become like a troubled dream to him, and he impatiently longed for its end.

#### AN ANXIOUS MISSIONARY.

Out in the heart of the jungle a worried man was distractedly pacing up and down the bungalow veranda. When, the evening before, a telegram came saying that a doctor was on the way, his heart had leaped with joy. But when noon of the next day arrived, and the afternoon-hours dragged by and no help came, he was sure something had happened on the way. Six o'clock came, and he sent his own "tonga" to a town seven miles away, through which the doctor must pass. Well it was that he did so. Wearied with the long, hard journey, the horses could hardly walk; and every crack of the drivers whip to urge them on was torture to the doctor himself. With a fresh horse, an evening breeze, and his destination only a few miles away, the doctor's spirits revived; and, as the sun-set colors melted away and left the evening star pendent in the west, the God of the Universe instilled courage and determination into his soul.

At half-past seven they drove up to

the bungalow portico. The doctor leaped from the "tonga" as a man freed from prison, and the missionary, joy and gladness showing in his countenance, gripped his hand and held it close.

#### DOWN TO THE BRINK.

I wish I could tell of a battle fought and won, and of a wife and mother restored to her loved ones. Twice she went down to the brink of Death's River, and the second time she crossed over. For four long weeks the young doctor stayed there, and he and two splendid nurses fought the grim visitor every inch of the way; but they were long, long days, and long, long nights, days and nights of watching and of anxiety. During the day the other missionaries of the station would quietly go about their work, wondering what the issue would be. At night one or two would watch and wait in an adjoining room, ready to call the doctor at a sign from the nurse. Those were long nights of cold skies and cold stars, and cold shuddering cries of prowling jackals, with the dismal howling of "pariah" dogs running through it all like a threnody of death.

For two weeks the fight went on, the patient's strength ebbing ever lower and lower. The situation taxed the young doctor's nervous energy to the utmost. Professionally he was acquitted, for he had accurately diagnosed the case, and was treating according to latest known methods; but, like a raw recruit, he suffered under fire; and added to this was the fact that he himself was a missionary, and to see the life of a splendid worker fade away before him, made the burden doubly hard to bear.

At the end of two weeks a collapse came. The heart ceased to beat, the eyes closed, and the extremities were cold. All thought the end was fast approaching. Then it was that we saw how a man strong in the Faith can conduct himself in the presence of death, even when that death is robbing him of her who is the dearest companion earth has to give. The husband of the sick woman called in his fellow missionaries. Together they knelt at the bed-

side, and partook of the emblems of the sacrificing Master. They prayed to the God of Love who does all things after His own wise plans, and the sorrowing missionary prayed the same great prayer which was prayed in Gethsemane—"Father, Thy will, not mine, be done."

Then came what all took to be the end, all but one faithful Indian woman who insisted that her "Memsahib" was not dead. But her wild reiterations were taken as those of a simple woman made irresponsible by grief. It was the noon hour, and the missionaries went in to dinner; for working men and women must eat, even though death's shadow darkens the house. In the midst of lunch a native christian rushed into the room and cried excitedly: "The 'Memsahib' is not dead! She opens her eyes and looks about!" Not another mouthful of food was tasted that day. All rushed to the sick-chamber to see. Sure enough, there lay the patient in a rational state of mind, all delirium gone!

#### DEATH WON THE BATTLE.

Once more the battle began; but why tell of it all? for it is a sad tale. Death was not defeated, only driven back. Two more weeks passed wearily by, with longer days and longer nights than before; and the cry of the jackals seemed to have a triumphant note, and a stray dog howled so persistently at the very threshold of the door that he was given strychnine to silence him eternally. Weaker and weaker grew the patient, and the heart fluttered like the wings of a dying bird in its last efforts to keep the blood of life flowing on its course. The missionary hoped against hope, but neither doctor nor nurse gave him much encouragement; for both felt that a few days would see the end. This time the summons came in the hours of darkness. The doctor had stayed at the bed-side on in to the night, then lay down for a much needed rest. He was roused from sleep, and told that he was wanted in the sick-room at once. As soon as he stepped inside the door he knew that the time had come. He injected a stimulant at the distracted request of the husband, who wrung his hands and



said, "Do something, doctor, do something!" but the stimulant only prolonged the agony, and death claimed his victim.

#### DOROTHY AND MADELINE.

In the next room lay two little golden-haired, blue-eyed girls, Dorothy and Madeline. Dorothy slept on, and they did not wake her to tell her that her mother was dead; but Madeline was awake, and was old enough to realize that she was motherless; and in the quiet hours of the night she wept in sorrow. During the four trying weeks that had passed, these little girls had been the chief source of comfort to the young doctor. He was passionately fond of children, and they had given their hearts to him without reserve. In between the hours of watching he played with them, and when evening came, would go out riding with them and their father.

The next morning when the sun rose on these little motherless girls, it was Dorothy's birthday. For weeks she had been talking about what she would do when her birthday came. She had been promised a birthday party, and that morning she began to talk about and plan for her party. What was death to her, this little innocent one of a few short summers? Her birthday party was the only thing in her baby mind that day, and her birthday party she must have. And brave Madeline helped prepare for her little sister's festivities. She decorated the table and tent, and helped to entertain Dorothy until things were

ready. Her own poor heart was broken, but she courageously clung to her task. India has many heroes and heroines, but none more worthy than sweet Madeline.

So they had the party out in a tent, while the mother lay dead in the bungalow. A father wept at the death-bed; but little Dorothy drank her tea and ate her cake and laughed her baby laughter; for death was nothing to her.

That afternoon they laid the mother to rest on a slope of the Vindhya Hills. Services were held, and the bereft husband, in the presence of the dusky converts of India, lifted up his voice in prayer, and gave back to her Maker her who had been given to him; and the doctor helped to bury the one whom he had striven so hard to save. A couple of days later he bade the group of workers in that lonely outpost good-bye, and returned to his own station.

Several years have passed by since then, and the little girls are nearly leaving their childhood behind; but Madeline has not forgotten the mother who so heroically gave her life for the people of India. And the people of India are not forgetting it. A white marble shaft now marks the grave where she lies, a guide-post pointing heavenward; and when the dusky worshippers pass in and out of the cemetery, they lovingly think of her, who exemplified the Christ by laying down her life for her friends; and the influence of that life shall pass on down through coming days, and transform the lives, hearts and minds of millions yet unborn.

## Money.

I. J. CAHILL.

Money is sacred; for money is life. You work for your money. You come home from the toil of the day weary, worn, exhausted. Your exhaustion is the indication of worn-out tissues. You have given of your life in the accomplishment of your task. For compensation you have received money. It represents the expended life. It is real compensation. The money you have earned may be used to restore the life you have lost.

With it you may provide for yourself food to restore the wasted tissues; shelter and raiment to preserve your tissues. The money that came from the life you lost can again be transmuted into life and send you forth with renewed energy for further achievement. Money is life and is, therefore, sacred.

Or your money came to you by inheritance. It is from your good father and mother. It is the deposit of their

life of toil and achievement. It is the life your parents committed to you. It should be used in a way to express your reverence for the life of your father and mother. Money is essentially sacred. It is not sordid. It is as sacred as life. Giving is worship, for it deals with sacred things. It is laying of life on the altar of service, and that is as truly worship as singing or prayer.

Money is power. It can do anything that life can do. Your money, the deposit of your life, may again be transmuted into life and set to work in far-away lands. Properly invested, it may even project the energy of your life into the years to come and long after you have gone your money may be still performing your work in the world.

Money is power. Therein is its blessing and its danger. The perversion of beneficent power brings deepest woe. The lust for power is one of the most corroding sins of man. It is one of the most insidious dangers of the soul. But power is inevitable. Men will have power. It is normal, it is right, it is the will of God that men should have power. It is He that planted the desire for it in our hearts. It is from Him that came the command to subdue the earth.

Power is indispensable. The welfare of humanity demands it. For every service of human need power is indispensable. Power is not to be feared—only the abuse of power. Power well controlled and wisely directed is a blessing. The secret of the safe use of this dangerous tool is in Jesus Christ. He came not to be ministered unto, but to minister.

He counted not his life nor his essential glory dear unto himself, so that he might accomplish the ministry he came to perform. This mind which was in Christ Jesus must also be in us. Then power, fraught with so terrible possibilities of destruction, will be transformed into a beneficent engine of service. An outstanding characteristic of Jesus the servant of God was his unselfishness. Never from the beginning to the end of His ministry did he do or say one selfish thing. Therein is the secret of the use of power. So used it is a joy to the user and an unmixed blessing to all. The lust for power, purged of selfishness, is by the divine alchemy of Christ transformed into the joy of achievement, and that for beneficent ministry to men.

The right use of power brings man's highest, most unsullied joy. The consecration of money power is therefore not to be approached with dread, but to be hailed with joy. The Lord loves a cheerful giver, and would bless us by teaching us the knack of cheerful giving. There is a lost beatitude and the world waits its restoration. It is the Savior's saying, "It is more blessed to give than to receive." The race of men urgently needs to be put in the way of that truth and happiness. Some one must restore the lost beatitude. Some one will restore it. Pray God that the Disciples of Christ, who have set themselves to the task of restoring the lost unity of the church, may be used of him in restoring to the church and to all men the deep and durable satisfaction of living to give.

*Cleveland, Ohio.*

## The March Offering Will Be a Good One.

"I believe to be anti-mission is to be anti-Christian."—W. T. Walker, Olney, Ill.

"I am aiming simply at a gift from every member."—Roger L. Clark, Union City, Tenn.

"We are building, but I shall press Foreign Missions."—W. B. Taylor, Owenton, Ky.

"Expect the greatest offering in the history of the church."—J. N. Scholes, Johnstown, Pennsylvania.

"We intend to take all the offerings for missions in 1915."—Troy C. Glascock, Veedsburg, Ind.

"We will try to make this March Offering the best in our history."—E. Miller, Francesville, Ind.

"We confidently expect to largely increase our gifts for Foreign Missions this year."—Clyde Darsie, Mt. Sterling, Ky.

"For the sake of the local work we cannot afford to neglect world-wide missions."—G. E. Groves, McConnelsville, Ohio.

"I am going to do my best to secure the largest offering we have ever made."—E. B. Bourland, Lawrenceburg, Ky.



# Biographical Sketches of Our Missionaries.

## MISS EMMA A. LYON.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

It is inspiring to see a young woman of good mind, well trained, of lofty purpose, well fixed, go far hence to one of the dark



spots of the earth to devote all her powers to the enlightenment and uplifting of a people. In 1892 Miss Emma A. Lyon went to Nanking, China, to take a position as principal of the Girls' School. This institution is known as "The Carrie Loos Williams Memorial School."

Mrs. Williams was the wife of E. T. Williams, and the daughter of the lamented Prof. C. L. Loos. This capable woman, long since called to her reward, gathered together a few Chinese girls and made a beginning in a very humble way toward a school which has since become famous.

The new principal has made it a very useful institution. It is of course thoroughly Christian. The evangelistic spirit is pronounced. Many Chinese girls have come to know Jesus Christ as their personal Savior within its walls. It has grown year by year and step by step until it has come to be recognized as one of the very best schools of its class in central China. The following and more may be truly said of this successful missionary and practical school manager:

1. *Faithfulness* is stamped in large letters all over the years in which she has connection with the work. No lack of equipment, no lack of proper buildings, no lack of help in the teaching force either discouraged or in the least abated her interest. Wars and revolutions and floods and droughts and sometimes other local troubles have not for a moment chilled her unbounded and consistent enthusiasm. Each girl has had the most careful attention. Miss Lyon has been faithful to the whole mission, with which she has worked so efficiently; faithful to the Foreign Society at home, faithful to the church of God—in short, faithful in all her relations and in all her obligations.

2. *Patient?* yes. It was said of Lincoln

that he was "as patient as destiny." This has been a prominent characteristic in the life and in all the toils of this missionary. It has been a prominent feature in her labor of love and in all her hope of success. More than once was the head of this school promised more and better buildings and other much-needed equipment, which promise for good and sufficient reasons was never entirely fulfilled, but patience did its perfect work and she pressed on. With her the efficiency of the school stood first. She literally poured her life into its development.

3. From the first Miss Lyon has entertained a large outlook for the school. Never has she been satisfied to feel that it would drop into a mere nominal and routine existence. She has had constantly before her a large program for the school. She has planned and worked and prayed for its largest possible usefulness. It would seem that no one could have done more under all the circumstances. This is gratefully recognized by the China Mission, by the Executive Committee of the Society at home, and by all the friends who know the facts.

4. Thorough work has been one of her chief mottoes. This has been constantly impressed upon the assistant teachers, whether Chinese or American, and upon every pupil as well. Thoroughness in class work, high standard in living, loyal friendships; thorough in every detail of practical life, no "make-believes," no veneering, no going-around, and no mere "lick-and-a-promise," but work, work, *thorough* work.

Miss Lyon was born at Lone Pine, Washington County, Pennsylvania, August 16, 1869. This is near Washington, Pennsylvania, where Thomas Campbell figured so prominently, and also near Brush Run, where our people built their first meeting house. This is historic ground in the thought of our people. She knows our people, their aim and purpose. Miss Lyon is neither a narrow and self-satisfied sectarian, nor is she a wild, uncertain latitudinarian. She knows *what* she believes and *why*.

At the age of seventeen she entered the church with a serious appreciation of all that was involved in that important step. She had counted all the cost. Nothing in life and service were reserved. The surrender was unconditional and complete.

The education of Miss Lyon was thorough. In early years she enjoyed the training of the Lone Pine schools, including the High School; attended the California (Pennsylvania) Normal School, Bethany College,

with some work in Hiram and Oberlin, and was graduated from Bethany in 1892. This was not far from the scenes of her childhood, to which her heart still often turns.

She graduated from Bethany during the presidency of A. McLean. In these days she caught a missionary vision and became possessed of the missionary passion. It was in 1892 that she received her appointment from the Foreign Society and was sent direct to Nanking to do special school work. She reached her new field in the fall of that year.

Miss Lyon as a missionary has always done downright, constructive work; none of the spectacular, nothing for mere reports. Her work will endure. Her largest influence and usefulness has been limited on account of a lack of proper buildings and

suitable help in managing the institution. She has really had too many cares and responsibilities, but what she has done will stand as a monument to her years of faithful services.

It is gratifying to know that she is really at the beginning of her best work. The foundations have been well laid. The confidence of the mission and the community has been so thoroughly enlisted and her experience has been so practical and so helpful that, with proper equipment and assistance, she will build up one of the enduring institutions in that mighty country. Nothing is more needed in the Chinese Republic than the Christian training and development of its women. No nation ever has or ever can go beyond the life and the ideals of its women.

## AMONG OUR MISSIONARIES.

### Briefs from the Workers.

O. F. Barcus, Shanghai, China, reports eleven baptisms at a recent service.

M. B. Madden, the veteran missionary to Japan, reports five baptisms at Osaka.

Seven baptisms at Osaka, Japan—four in the Osaka church and three in the new church at Tamadi—so reports Mrs. M. B. Madden.

Charles P. Hedges, of Longa, Africa, reports 331 baptisms at all stations for one quarter. The work in general is very encouraging.

Justin E. Brown, of Luchowfu, China, reports the latest addition to the mission force. His name is Arthur Winfield Brown. He arrived on the field December 8.

On the 31st of October, Frank Garrett and Mrs. Verna M. Waugh were married at Nanking, China. The friends in the homeland will extend to both heartiest congratulations.

Recently Alexander Lee and his brother, Li Ho Fu, have held an excellent meeting at Chuchow, China. A number in the community who were non-Christians were enrolled in the Bible classes.

A cable announces the safe arrival of Dr. G. E. Miller and family and Mr. Ray E.

Rice and wife at Bombay, India, January 23. War conditions did not bother them in any way when they touched at England.

H. A. Baker has finally reached his destination in Tibet. He had a long and a varied experience in reaching the land upon which his heart was fixed. May he be given many years to build up a great, strong church of Jesus Christ!

A. G. Saunders, Laoag, P. I., informs us that the average attendance in the Bible schools of the province is about 1,793. The Laoag classes alone have averaged about 327. There have been sixty-four baptisms since the last half-yearly convention.

The wedding bells ring in far India. December 30, 1914, Mr. Wilford H. Scott was married to Miss Mayme Lovine Jackson. The marriage ceremony took place in the mission church at Mahoba. Their home address will be Silver Oaks, Jubbulpore, C. P., India.

E. P. Gish, our new missionary to China, writes from Nanking that the language school is fine and the new missionaries enjoy the study immensely. They have very much more respect for the pioneers who went out to study the language without any one to help them in any way.

Herbert Smith, of Lotumbe, Africa, says that the country is quiet. The war has af-



affected the missionaries but little. The State officers are doing their duty and things seem to be moving smoothly. Mail is being received regularly. The friends of the missionaries should not stop writing to the Congo.

John Johnson, who is stationed at Nantungchow, China, reports the work in a harmonious and healthy condition. He is of the opinion that a new school building should be provided at the earliest possible time. Dr. and Mrs. Hagman, who are now in the language school in Nanking, will take work at Nantungchow.

B. L. Kershner, Manila, P. I., under date of December 7, says: "The progress of our work in the islands is scarcely less than startling to one who coolly considers the facts of the case. There were sixty-two baptisms in the Tagalog district alone during the month of November. The number of copies of the Tagalog paper put in circula-

tion this month will reach 12,000. School and medical work are in proportion."

E. A. Johnston, Congo, Africa, speaking of the ability of the natives to sing, says: "One is always touched when the teachers march up the back path singing 'Bringing in the Sheaves.' If that song is not improved upon it is at least unusually well preserved, both in words and sentiment and singableness, in this language."

W. R. Hunt, missionary of the Foreign Society, who is taking his furlough in England, his native land, has found rest in working as one of the chaplains at the Young Men's Christian Association camps in London at the White City. He has secured a thousand of the men to join the Pocket Testament League, and takes services among the soldier boys. Scores have decided to become Christians, and many of them are now on the firing line.

## Letters from the Field.

### AFRICA.

#### A TRIP TO THE BOLINGO COUNTRY.

E. A. JOHNSTON.

It was on the 8th of June that our little fleet of three canoes swung into the tide of Ruki water and our voyage to Bolingo began. A half hour for dinner just below Ingende, and we were on our way again. Above the mouth of Momboyo River there are no highlands for a long distance, consequently no permanent villages. Luckily it was low water season and a fishing camp was our refuge for

the night. I made an interesting discovery after we were several hours under way. My mosquito net had been overlooked, so I had to make the trip without it. When we reached the Uganda and spread our beds under the best looking of several flimsy shelters, I took my extra parasol cover and hung it over my face. It was a little hard to keep my hands under, and breathing was easier when occasionally I poked my nose into the fresh air, but as the rest of my body was covered I got along fairly well for that night. Luckily the next two we spent at our

destination, where we both slept without nets as there were no mosquitoes.

#### A BOAT RACE.

Neither of us were sorry when four o'clock called us to breakfast, and when the sun climbed over the tree tops our fishing camp was far behind us. Our men matched their strength in a race, but my canoe was the speedier, being longer and more slender. As we neared Bolinga waters the contest waxed hot. Mr. Hedges' boys made a more direct cut across the Busira, but mine went up a little to take advantage of the current. They had us fairly beaten by their maneuver, but just at the end they blundered in their course and ran into some fishing grounds and we shot past into the real river mouth. As we went on up the Bolingo it was not hard for us to keep ahead until we got into the upper courses, then the advantages of their shorter craft became apparent and they beat us to our landing place by a half hour or more.

As a variation from our former itineration, this four days' reconnoiter was most successful. "Tortuous" and "straightened" are two excellent words to describe the Bolingo River. Frequently on the upper waters we had to run the bows of the canoes into the bushes and back up to get around some of the curves. More than once I could have touched the overhanging bushes on either side.



LIKE ASHLEY S. JOHNSON.

Once or twice we stopped to cut logs from our course, and several times we ducked into the bottom of the canoe to go under the limbs, or scrambled hastily up to get over the trees that offered obstruction to our progress. Here and there a little lakelet broke the monotony of twisting and wriggling, and our men swung once more into their long, regular stroke. We pitched our camp with chief Lokemba at Wele. Even wet blankets were a welcome bed, and it was but a little while until we were in the land of dreams. In the chief's new and incomplete big mud house we were most comfortably placed, and our host was very considerate, coming often to ask how we fared, although he was a busy man. For nervous energy and ability to be everywhere at once he reminded me of my honored teacher, Ashley S. Johnson.

Just that very day an elephant had been found dead near by and the next it was to be divided, so that he had his hands full. The news of a dead elephant is like the smell—it travels far and quickly. One of the first things he told us when we woke was that "Etumba eoya," that is, "the war had come." He had been compelled to take away all the men's knives to avoid the almost certain fight.

#### A STRIKING FIGURE.

Not only our chief with his fourteen wives was interesting. His friend "the king," as Lokemba called him, was a very striking figure. There were more such than I had seen in any one village before. Tall, nearly six feet perhaps; broad of shoulder and deep of chest, with his height augmented by a cap of monkey skin, and his massive strength emphasized by his girding of knife and loin cloth, his great twenty-inch elephant spear in his hand, this man looked like an ebony king. His bearing bespoke dignity, and he did not need his fifteen wives to proclaim him a master of men. We would have liked to see more of the country of such men.

#### THE WORK.

That day we walked out to our teachers' house in the next village and held a service. Our hearing was mostly children, and such seems to be the regular attendance. It will be hard to reach such men as I have described with such teachers as we are now compelled to send to them. Our boys do their best, but they cannot measure up to such men in personality and influence. We thought we made a favorable impression, and if we could visit the places regularly I believe we could finally get the ears of more than the children. Such of them as have

come to us, however, for the most part have been bright boys, and could we get a dozen or two and keep them here a few years we would soon have some very good evangelists.

#### GOING HOME.

Well, we started back the 12th, and going down stream, unusual as it may seem, was slower than going up, for the short curves necessitated great caution lest the current drive us into places out of which it would be difficult to extricate ourselves. We got out of the jungle at last and stopped finally at a fishing camp which we had seen on our way up. We had hoped to get farther on. Then we thought to stay all night. Then we decided to wait for the moon and go home that night.

So we pitched our camp, which meant placing our beds under a rickety palm-thatch after we had eaten our supper in the open on the beach. Some pieces of oilcloth kept off most of the shower that leaked through our scant shelter, and about one o'clock, when Mr. Hedges called, I was sound asleep. But we were soon ready, and once more we rocked and swung along to the rhythmical dip and splash of a dozen strong paddles. There was no racing now. We sang some. I, for one at least, slept some more. Presently we swept out into the broad Busira. Now it's a long stroke, now a short one to steady the canoe; now a long one, now a short one, and so on we go toward home. The Momboyo is passed, Ingende goes into the rear distance. Hours have passed, it is minutes now, and just as the very first streak of dawn appears upon Longa's front we pull up to the beach and are at home.

*Longa, Africa.*

#### TIBET.

#### REACHED TIBET.

H. A. BAKER.

We reached Batang six days ago, safely and well. The roundabout way we had to come made the trip from Tachienlu a long one, in which we traveled all or parts of thirty days. Yet, with the exceptions of a few days, we did not get very tired. Our goods are all here; not a box has been soaked, none have been stolen on the way, and scarcely anything has been broken or spoiled. All this we firmly believe is due to the people whom we know and those unknown to us who pray for us every day. The Lord has been good to us.

We have liked the Tibetans from the first. We like Batang. Batang and the prospects here are all we hoped for and expected.



Now we have the joy we have not had before, of feeling that we have reached the place the Lord wants us and where we have long wanted to be. No doubt Mr. and Mrs. Ogden have written that they are here safely. So now we are all here who have been on the way for a good while. It is just three years since we started some of our goods from Buffalo. Yet as we look back we are not sorry for the delays we have had, but believe rather they were a part of God's plan to better fit us for what he may have for us here.

*Batang, West China.*

## CHINA.

### CHEERFUL WORD FROM SHANGHAI.

O. F. BARCUS.

Our work in the Yangtzepoo District continues to be very encouraging. Recently I performed my second wedding ceremony. The young couple are not Christians yet, but the groom was a pupil in my English class last year, and is at present attending our college at Nanking. He very much desired a Christian ceremony, and as his family did not object, I consented to it, although both the bride and groom are only seventeen years of age—quite young according to our ideas, but perfectly proper in this country. This affair gave us an opportunity to visit the old family home in the country near Shanghai, where we were invited to an elaborately prepared Chinese feast.

Thus through a small beginning in our boys' day school we were able to form a point of contact with this non-Christian family, all of whom, through the efforts and example of this one consecrated boy, we hope will eventually come into the church.

Next Sunday, through the kindness of Miss Tonkin, our worker from Australia, about one hundred of our church members will be treated to a Christmas dinner (Chinese style, of course, with the inevitable chopsticks). After this the regular Christmas services will be held in the church, at which time eleven candidates are to be baptized. This will make thirty-four baptisms into our Yangtzepoo church since I came, two years ago.

Mr. Sherwood Eddy has just closed a wonderful series of evangelistic meetings in Shanghai. We hope great results, although evil is rife there, which fact makes it difficult to preach the message. Over five hundred signed cards to begin a study of the Bible. Our evangelist is teaching one class.

And so the work goes on. While one side of the world is exemplifying the teaching of

anti-Christ in an unspeakable conflict, the other side is taking up the challenge of the gospel, and soon we shall see our Savior triumphant in this great land of China.

*Shanghai, China.*

### INTERESTING THINGS ABOUT CHINA.

MISS MARGARET DARST.

Over many doors is a small mirror. This is placed there so that the evil spirit might see itself and be frightened away.

The coffins are thick, heavy wood, and are not put under ground except for a few inches. They pile dirt up on top of the casket. Frequently the dirt washes away and you can see the coffin.

When a person is buried, the more of this paper money that can be burned the wealthier the deceased will be, and many times you see two or three men carrying large bunches on poles in the funeral procession, which is burned after the burial.

Every door has a large brick or wood screen built in front with the character "happiness" written on it, when the family is wealthy enough to have it done. This screen is supposed to keep the bad spirits from the home as they cannot go down a crooked hall.

Our cook told us that before she became a Christian she suffered with headaches, and the only way she thought it could be remedied was to go to the store and buy paper money and let the priest burn this. The pain was caused by her departed husband wanting to smoke opium, and he had spent all he had and wanted more. This idea is held by many non-Christians.

Babies are loved more in China than almost any other country. It is very common to see the father proudly carrying his son, and frequently his daughter. They care for their wants as much as the mothers. I saw one man walking with a tiny baby in his arms, holding its soft little hand to his lips and looking down into its eyes so lovingly. Often you will see a rough, hard-featured man stoop down and speak to a little child and his face become so pleasant. When the babies are destroyed it is usually their poverty and their inability to get food for another mouth. The Chinese father and mother mourn for their baby as much as American fathers and mothers. The terrible death rate is due to ignorance as to their care and needs. One two-months-old baby, unable to keep the mother's milk down, as any child will do, was fed the broth of scorpions.

# REPORT OF THE COMMISSION OF THE FOREIGN SOCIETY TO THE FAR EAST.

## INTRODUCTORY STATEMENT.

It is with a deep sense of gratitude for the kind Providence which has attended us on our journey, that we present this report. We have visited the fields of the Philippines, China and Japan and the journey has consumed nearly six months. We have visited and studied as best our time would permit, all the stations in these fields and have likewise seen many typical out-stations and country districts where work is carried on.

Our plan has been in each field, to first see each mission station, studying the work with the missionaries in charge. During these visits we have given as much time as possible to personal conversation and fellowship with each individual missionary or family. At most of these stations we have held conferences with the native workers, joint conferences with these workers and the missionaries, and also conferences with the station groups of missionaries alone. In the Philippines the typhoon season prevented our getting the missionaries together for final conference. In China we spent several days at the close of our visit with our China Advisory Committee and in Japan all of our missionaries and the force of Japanese workers as well, came together for a closing week of conference. In such cities as Manila, Shanghai, Nankin, Osaka, Kyoto, and Tokyo, our missionaries arranged most helpful conferences for us with the leading missionaries of other boards. Thus we were able, in a measure, to capitalize the experience of the outstanding missionaries of the various communions during the entire history of missions in these fields. In most of these cities we also met the leading native Christians of all religious bodies and got their ideas concerning the fields and the work. Besides this we were able in several places to confer with the leading men who were not Christians and secure their point of view concerning Christianity and the cause of missions. Many of these men were offi-

cial, some were business men, and some were scholars. We also took advantage of the opportunity to visit strong mission centers of other communions where we have no work of our own, such as Canton, Tsinanfu and Peking, China; Ping Yang and Seoul, Korea; and Kyoto, Japan. These experiences were exceedingly helpful to us.

We feel that one of the greatest results of our visit to the mission fields has been the friendships formed, the sympathetic sharing of each other's burdens and responsibilities and the better mutual understanding of the problems of the fields and the problems of the home base.

Our missionaries did everything within their power to make our visit pleasant and profitable. They were frank, sympathetic and eager to help. They were quite as anxious for us to see the problems and discouraging things as for us to see the successes and promise of the work.

W. C. BOWER,  
R. A. DOAN,  
STEPHEN J. COREY,  
*Members of Commission.*

## THREE WIDELY DIFFERENT FIELDS.

The average friend of foreign missionary work is apt to feel that all Eastern mission fields are quite similar and the work and problems must be quite uniform in each. It is a great mistake to form such a conclusion. It is doubtful whether any three fields of the world could be more divergent in their setting or problems than the Philippines, China and Japan. They each have a different racial and historical background and each is in an entirely different state of development. The Filipinos have long been a subject race and are now receiving their training for self government under the control and direction of the United States. The religion of the people is a very backward and superstitious form of Roman-



ism, which is now receiving the terrific impact of as vigorous and free a type of public education as the world knows. China is a great nation with the longest and most continuous existence of any people in the world. The nation has just come to the transition period and is eagerly reaching for the civilization of the West. The condition is chaotic. The old forms of education have been abandoned and there has been inability to launch the new in any thorough way. Great numbers of the people have lost interest in the old religions. China has little national spirit. The country is tottering politically under the attempt to adapt a Republican form of government to a people mediæval in their culture and

heathen in their religion. Japan is a nation which has already made its transition from the old to the new in the outward things of Western civilization, and at the same time has held on to its old religions and superstitions. The people have an intense national spirit and are eager for every material and intellectual advancement.

Every element in the condition of the three fields which we have mentioned is a factor to be dealt with in missionary work. It can be readily seen, that our task for each field is quite different.

In the Philippines the missionary problem seems to be to displace a nominal and decadent Roman belief with a vital Christianity, and to do this parallel with



MAP OF THE JOURNEY OF THE COMMISSION TO THE FAR EAST.

The lines indicate the journey, the circled dots the stations of the Foreign Society visited, and the other dots the cities and work of other boards visited.

the growth of a fine free public school system. It is an unique opportunity under the American flag.

The problem in China is to give to a great people the Christianity of the West in place of their old heathen religions, which are binding the people less and less. The missionary task is to give Christianity to this remarkable but backward people while they are in transition from the old to the new and to see to it that the outward civilization of the

West for which China hungers, shall be paralleled with the spiritual foundation which alone makes that material civilization worth while.

In Japan the problem of missions is entirely different. Here is a nation which has made its material and intellectual changes, has taken on the veneer of modern civilization and at the same time has held to its idolatry and superstition. Christianity must here make good in a land of refined paganism.

## REPORT ON THE PHILIPPINE ISLANDS.

The Disciples of Christ were among the first to respond to the responsibility thrust upon the American churches by the acquisition of the Philippine Islands at the close of the Spanish-American war. As in China and Japan, our work is located at the very heart of the archipelago, on the island of Luzon, the largest and by far the most important of the entire group, and the seat of the insular government.

The entire area of the islands is about equal to that of New York, New Jersey, and Pennsylvania combined. The population is something more than seven millions—approximately equal to that of New York, though the undeveloped resources are said to be capable of supporting a population as large as that of Japan with its fifty millions.

### THE PEOPLE.

The Filipinos represent five population strata. The aboriginal stock is represented by the more than 23,000 dwarf Negritos, a people at the lowest level of social development, who survive in remote parts of the islands. The first migration of Malays survives in the wild, unconquered tribes, who live in the mountains, a savage people among whom head-hunting still persists, though this custom is practically extinct in Luzon. A second migration of the early centuries of the Christian era is represented by the civilized, though primitive, tribes that dwell on the littoral plains, and numbering over six out of the seven millions of inhabitants, and constitute the

chief base of the present population. A third migration, also Malay, of the 14th and 15th centuries, is represented by the Moro tribes on the Island of Mindano, a fierce Mohammedan people who brought their religion with them from Borneo. As a result of the mixture of the Malay blood with the Chinese, the Japanese, and the Europeans who have from time to time dwelt in the islands, there is the "mestizo" population, which constitutes not far from a third of the entire population.

Generally speaking, the Filipinos are a simple, primitive, lovable, teachable, and dependent people. They are kindly and hospitable. They have shown themselves to be capable of marked development under the leadership and supervision of a strong race, and, with advance in education and self-direction, will become capable of ultimate independence.

So far there have been two social classes—the educated, governing class, chiefly "mestizo," and constituting about two per cent of the population, and the ignorant ruled class which constitutes the laboring portion of the population. The present excellent American public school system is creating a third educated and efficient class. It is in this third and middle class that the hope of the Philippines for the future lies.

### RELIGION.

There are four distinct types of religion in the Philippines.

The aboriginal Negritos and the savage mountain peoples are animists. It is reported that among the wild tribes



human flesh is still eaten as a religious rite in some parts of the archipelago.

The Moros are Mohammedans, having brought their religion with them from Borneo.

The plain-dwelling tribes are nominally Christian. When the Spaniards occupied the islands in the 16th century, they brought with them Roman Catholicism, and within a very short time these tribes were nominally Christian. Indeed, the propagation of the Catholic religion was a dominant motive in the conquest of the islands. However, Roman Catholicism was superimposed upon the primitive animistic religion of the people, with the result that the present religion of the Christian Filipinos is a fusion of the Spanish type of Catholicism with the primitive religious ideas and practices in which many of the original superstitions and animistic conceptions survive.

Since the American occupation a vigorous Protestant mission has been carried on by the various boards, with the result that there is now a strong and growing Protestant constituency in the Philippines.

#### AMERICAN OCCUPATION.

Discovered by Magellan on the first voyage around the world in 1521, the Philippines were settled and occupied forty years later by the Spanish who

held possession of them, with a temporary release to the British, for three and a half centuries. Speaking generally, the history of the Spanish occupation is one of the exploitation of the Philippines by both the Spanish government and the friars, of repression, and of little or no effort to develop the natural resources of the Islands, the people, or their commerce. It would hardly be a true interpretation of this period to say that the Spanish occupation was an un-mixed evil. Contact with a superior race did much to advance the civilization of the Filipinos. Notwithstanding the policy of repression and exploitation on the part of church and state, the natives made a notable progress both economically and socially during the later years. There were numerous revolts against the Spanish rule. At the time of the American occupation, the Spanish regime had proven itself inadequate to meet the demands of the situation in the Philippines through its adherence to the mediæval view and its reactionary tendencies.

American occupation began with the signal victory of Admiral Dewey in Manila Bay in 1898. Our nation suddenly found itself in possession of these islands, and confronted with a grave responsibility. A new day had dawned for the Filipinos. The attitude of the American government toward the Fili-



Roman cathedral and convent in Luzon which has been unroofed by a typhoon. Although this occurred several years ago, the buildings have never been repaired. This is indicative of the decadent state of the Catholic Church in the Philippines. During Spanish occupation the people were taxed by the friars for the erection and upkeep of these great buildings, but now, with no compulsory support, many of them are falling into ruin.

pinos has been unique in the history of colonial policy. Its objective from the beginning has been to develop these people as rapidly as possible for self-support and ultimately, through education and increasing participation in the affairs of government, for complete independence. The mission of America in the Philippines is purely altruistic. The gradual preparation of a primitive and dependent people for the successful conduct of a permanent democracy is a long and patient task, calling for a large investment of life and money.

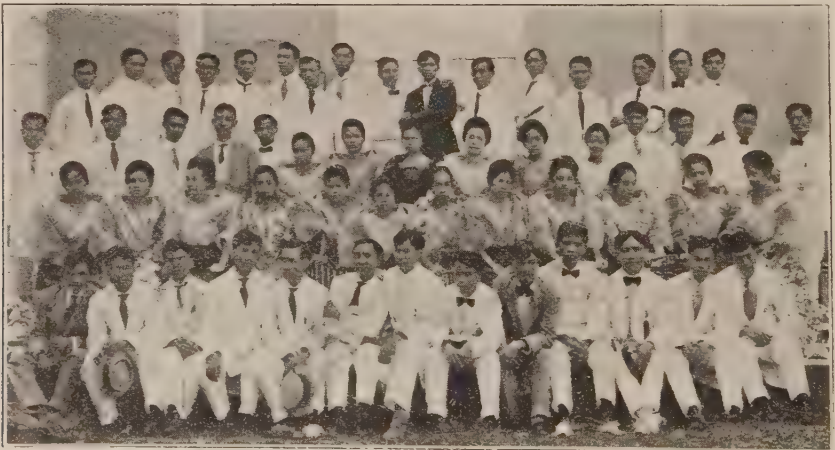
Briefly stated, the ideals of the American government in the Philippines are the development of the natural resources of the islands and their preservation for the Filipinos, the filling of government positions with Filipinos as rapidly as they are fitted to bear the responsibility, the execution of speedy and equal justice to all, the promotion of universal education and higher education, and the bettering of health conditions through sanitation.

In pursuance of these policies, the government has introduced sanitation, and by eliminating the sources of disease, has reduced the high death-rate under the old regime, until the Philippines are now as healthful as any other tropical country. One of the finest complete public school systems in the world has been organized and placed in successful operation, with 4,405 elementary and

secondary schools and 9,068 teachers. The educational system is completed by the University of the Philippines, several departments of which have already been organized, and which will have, when completed, an equipment costing several millions of dollars. The American courts have eliminated the old exploitation of the property-owning class, and secured prompt and equal justice for all. Scarcely a third of the natural resources of the islands have been developed. The government is teaching the sources and value of these, and showing the Filipinos how to develop them. Splendid railways, macadam roads, concrete bridges, and a network of telegraph and telephone lines have been built at great public expense. Housing and business methods have been modernized. A constabulary, composed chiefly of natives, secures peace and order throughout the islands. All of this has been inspired by the altruistic motive of developing the Filipinos and preparing them for self-government.

#### THE OPPORTUNITY AND RESPONSIBILITY OF THE AMERICAN CHURCHES.

The American occupation and altruistic policy for the Philippines affords one of the most unique opportunities for missionary work in the world. The door is wide open for the missionary, and



Graduating class in one of the Filipino Government normal schools. This is indicative of the fine work the American Government has done in establishing education in the Islands.





Santos Arban, a typical Filipino evangelist. He is a graduate of our Bible Training School in Manila, and is now preaching and circulating the Christian Tagalog paper published by our mission.

everywhere a highway is prepared for the messenger of the cross.

But even greater than the opportunity is the responsibility that faces the American churches in the Philippines. Let it not be thought that because the peoples on the plains are nominally Catholics, that there is no need for the Protestant missionary. An observer of the religious conditions in the Philippines must be convinced that decadent, superstitious, and mediæval Roman Catholicism, which has lost the early missionary passion that brought the friars to these islands along with the conquerors, is as great a failure in meeting the spiritual and moral needs of the developing Filipinos as was the mediæval Spanish régime in meeting their political needs. Both belong to the same order. Both are equally unfitted to meet the demands of a progressive twentieth century. Roman Catholicism, at least as it is in the Philippines, does not fit into the program of developing the resources of an independent and

self-governing people to which Protestant America is committed in these islands. While there are many devout Catholics in the Philippines, under the Catholic method of conversion, the masses are very little more than baptized pagans who have exchanged the forms of their old superstitions for others not unlike their own. Instead of lifting the people to a higher spiritual level, the Catholic church in the Philippines has sunk to the level of the superstitions of the masses. If its history in the islands has shown itself to have little civilizing power, neither has it shown itself to have moral power. As stated by a representative Romanist in high governmental position, the religion of the masses consists almost solely of receiving baptism and the mass, of being married according to ecclesiastical form by the clergy, and of being buried in the church in consecrated ground. Such a degenerate religion, even though it bear the name of Christ, and bear the symbol of His cross on its ecclesiastical buildings, is utterly unfit for the serious task of developing a people for their highest self-realization.

Moreover, Romanism is decadent in the Philippine Islands. Her once imposing stone cathedrals, built by enforced labor and taxation under the Spanish regime, now wrecked by earthquake and typhoon, in many places lie in unrepaid ruin. Under the new conditions they will never be rebuilt. In places we visited an improvised roof over an alcove or a temporary shack suffices for present needs. The spirit of the Filipinos, restive under mediæval ecclesiastical control, has already resulted in an Independent Catholic Church in the Philippines. The widening chasm between the Catholic church and the thinking Filipinos whose needs it fails to meet, is bound to grow into an impossible gulf when the fruits of the public school system and university begin to appear in the coming generation. The fortunes of religion in the islands depends upon a progressive, intelligent, spiritual, and aggressive Protestantism. If the democratic ideals of the American people are on trial in the Orient in this unique

insular policy, so is the Christianity of the American Protestant churches in this land of mediæval Catholicism. Just such a challenge American Christianity has not faced before in its history.

#### OUR FIELD.

Our work is located entirely in Luzon, the largest and most important of the islands. Here we have three centers in two distinct fields—a center in Manila, the capital and educational center for all of the islands, among the Tagalog people, and two centers in the Northern provinces, at Vigan and Laoag, among the Ilocano people. These centers constitute two distinct fields, not because of great distance, for the means of travel and communication are good; but because the Tagalogs and the Ilocanos speak such different dialects that it is impossible for one to understand the other. There is no people in the islands that has greater capacity than these. The Tagalogs are very resourceful and aggressive, and because of being centered about Manila, are more advanced through longer and more intimate contact with civilization. The Ilocanos are

quiet, lovable, industrious, frugal, and capable of leadership. They are a migrating people, and go in large numbers to Manila from the south and around the northern end of the island of Luzon to the Cagayan Valley.

#### OUR FORCE.

Our force in the Philippines is not large, though it is in part compensated for by the fact that other boards are working in other parts of the islands. A much larger force than we now have is needed for the rapid and thorough occupation of the field for which our people are responsible. Much of the patient and complicated task, not only of baptizing, but of developing the converts in the Christian life subsequent to baptism, must go undone because of the lack of foreign workers. Our meager missionary force is distributed as follows: seven in Manila, the capital, six in Vigan, the strong Romanist center; and four in Laoag, a great open and responsive field where there are no other Protestant workers.

There is nowhere to be found among the representatives of other boards a



With the missionaries at Vigan, P. I. The three members of the Commission and Mrs. R. A. Doan are in the center. On their right are Mr. and Mrs. W. H. Hanna and Dr. and Mrs. Kline, of Vigan. To the left are Mr. and Mrs. D. C. McCallum, of Vigan, and Dr. W. N. Lemmon, of Manila. Owing to the torrential rains during the visit, it was not possible to have all the missionaries together.



more consecrated and zealous group of missionaries than our own. Most of them are working far beyond the limits of their strength in making Christ known to these people.

Besides the seventeen foreign workers in the Philippines we have seventeen native evangelists, forty-six teachers and medical assistants, and twenty-eight helpers.

#### LINES OF MISSIONARY WORK.

##### EVANGELISM.

Direct evangelistic work has received the strongest emphasis of all types of missionary activity in the Philippines. The Filipinos are very responsive to the presentation of the simple message of primitive Christianity and to the simple and free church organization of our people. Consequently the numerical results of the mission have been most gratifying. During the brief period our representatives have been in the islands since the American occupation, sixty-four Churches have been organized, with a total membership of 4,509. Last year there were 798 baptisms. There are thirty-four church buildings, valued at more than \$10,000. The Filipino Christians have a most gratifying evangelistic passion which impells them to go everywhere preaching the word, with which they are quite thoroughly familiar. Each congregation is an evangelizing center, quite after the apostolic pattern. There has throughout existed a most cordial relation between the foreign workers and the Filipino Christians, growing out of the peculiar suitability of our free organization to the independent spirit of the Filipinos. Moreover, these churches have attained a degree of self-support and self-government reached in no other of our mission fields. There is good prospect that within a reasonable time the Filipino church will be self-supporting, self-propagating, and independent.

##### TRAINING.

The work of religious instruction has not been neglected by the mission. There are fifty-six Sunday-schools, with a total enrollment of 2,667. The Sun-

day-school is made a means both of evangelization and of edifying the native Christians by affording them a means of systematic Bible study. On the Sunday the Commission spent at Laoag there were eighteen or twenty groups of Filipinos gathered for the study of the Bible under the leadership of Christian Filipino teachers throughout the city, besides the regular Sunday School held in the chapel, and there were more than eight hundred in all of these groups. Similar work is being carried on from the centers at Vigan and Manila with great effect.

##### MEDICAL WORK.

While medical science in The University of the Philippines has attained to a very high order, there has not yet been sufficient time to supply the need of the country for practitioners, with the result that the people in the country districts are without medical or surgical attention. There is not a single doctor available for the people between Manila and our hospital at Vigan—a distance of more than 200 miles. For this reason there is unspeakable need for the ministry of Him who went about not only teaching and preaching, but healing as well. In each station we have a hospital where this beautiful and tender ministry is being carried on through the skillful hands of Doctors Lemmon, Kline, and Picket, who daily minister to hundreds of sick and needy folk.

Moreover, the hospital does not exist as an end in itself. These Christian doctors are thoroughly filled with the evangelistic passion. Every morning the out patients and those in the hospital who are able to walk, gather in the chapel for the reading of the Scriptures, the singing of Christian hymns, the preaching of the gospel, and prayer. No patient leaves these hospitals without receiving the gospel message and a portion of the Scriptures. As far as their overtaxed strength will permit, these men go out and preach to the multitudes. In this way the hospital becomes a great evangelizing agency. The members of the commission will not soon forget the scene in San Fernando, when an intelli-



Tomasa Lubian, a woman who was operated on and healed while in an apparently hopeless condition by Dr. W. N. Lemmon, of Manila, P. I. In what seemed a dying condition she was carried one hundred miles on the train to his hospital. She and her family were converted through the experience.

gent and faithful Christian woman whose life had been saved by Dr. Lemmon, who accompanied us to the northern provinces, on hearing that the Doctor was passing through the city, came to see her benefactor, and, taking his hands in both of her own, silently lifted them to her lips and kissed them, while tears of gratitude streamed down her cheeks. This unfortunate Catholic-heathen woman had been at the point of death for want of a surgical operation. She had tried all of the devices of the quack native "doctors," and had gone in desperation to the church where the priests had said mass for her—all without avail. At length, being told of Dr. Lemon's hospital by a United Brethren missionary, she was taken to

Manila, carrying in her hands the Catholic candles in the fear that she would die before she could reach the hospital. Here, at the last moment, the skillful surgeon's knife saved her life; from the lips of this Christian doctor and his Christian nurses she heard the message that brought life and hope to her dark soul, was baptized, and returning to her home a Christian woman, won the greater part of her family and many of her friends to Christ. This incident is thoroughly typical of the continual ministry of Doctors Picket and Kline as well.

#### EDUCATION.

The fine American public school system in the Philippines relieves the mission of the necessity of furnishing secular education, and releases the effort of the mission for the winning of students through dormitories connected with high schools and the university, and for the special training of young men and women for leadership in the Filipino church. Our mission has two dormitories—one in Vigan in connection with the large high school there, and another at Manila in connection with the University of the Philippines. Here the student life, in which the future of the Philippines lies, is brought under the influence of Christian association and direct Christian teaching.

Owing to the difference in dialect, it is necessary for the mission to maintain two Bible colleges for the training of preachers and evangelists. The school at Vigan, under the direction of D. C. MacCallum, offers a course of two years for the immediate preparation of evangelists for the Ilocano field and for the partial training of young men of ability, who may be able to complete the course of four years at Manila. The Bible College in Manila, under the direction of Mr. Bruce L. Kershner, is preparing to offer a course of four years in ministerial training for the Tagalog preachers and for the higher training of the Ilocano men. A part of this work can be done in co-operation with the Presbyterian, Methodist, United Brethren, and Baptist communions in a Union Theological Seminary at Ma-

nila, thus lessening the expense and increasing the educational efficiency of adequate ministerial training, as well as promoting the growing spirit of unity among the Protestant bodies in Luzon. In time, as a result of the universal teaching of English only in the public schools, there will be but one medium of communication, and our educational work can be unified and carried on entirely in English.

The Bible College at Vigan is housed in a splendid new building erected at a cost of \$10,000, which affords dormitory accommodations as well. One of the finest sites in the city of Manila has been purchased for the Bible College and dormitory directly across from the University of the Philippines. The money has been provided for the immediate erection on this site of a building containing class rooms and dormitory accommodations for the students in the Bible college and a number of university students besides, for a chapel, and for the residence of the head of the college.

Owing to the peculiarly independent and influential position which women occupy in the social system of the Filipinos, work among women is of the utmost importance. In view of this

fact, the need of training schools for girls is of imperative importance, both for the Tagalog and the Ilocano fields. Plans have been projected for the immediate establishing of such a school in the Ilocano field, either at Vigan or Laoag, under the direction of Miss Seigfried.

#### THE PRESS.

The press has proven a great evangelizing agency in Luzon, and a means for the edification of the Filipino Christians. As in the case of the colleges, the difference in dialect necessitates two presses—one at Vigan under the direction of Mr. Hanna for the Ilocanos, and another at Manila, under the direction of Mr. Daugherty for the Tagalogs. The Manila press has a circulation of 10,000 for its paper, and the Vigan press a similarly large field. Many conversions are the direct result of these papers, and the Filipino Christians are thereby enlightened and strengthened in the faith.

#### RESULTS.

There are not the problems and difficulties to be overcome in this field as in most others. The only great problem is that of a sufficient force of foreign



Our Filipino church at Infanta Tayabas, Luzon. This village congregation is typical of many loyal, self-supporting churches which we have in Luzon.



workers to reach the people quickly and thoroughly through prolonged contact and teaching, and to build up compact centers of missionary activity. Consequently the direct and tangible results are greater than in any other mission field of the Disciples, with the possible exception of Africa.

#### THE CHALLENGE OF THE PHILIPPINES TO THE AMERICAN CHURCH.

The Philippines present a unique challenge to the American Protestant church. Under the old Spanish regime, the friar with his religion went by the side of the conqueror and the colonizer.

The mission of our government in these islands is not one of conquest, but of helpfulness. Shall the Protestant missionary with a message for the new era in the Philippines be less zealous to stand by the side of the governor, the judge, the teacher, and the engineer in the fine and unprecedented task of bringing the Filipino into his own? We have faith to believe that the American spirit that has prompted our government to accept the challenge of the economic, political and social task will prompt the American church to accept the challenge to give these same people the religion that has made America possible.

### REPORT ON CHINA.

#### THE FIELD.

It avails little to simply state that China has a population of four hundred million, until one has been in the field and really sensed the enormous number of people everywhere. If you go into a Chinese city you are strongly impressed with the bee-hive way in which the people live. Their houses are constructed *en masse*, and the people swarm everywhere. In a space where we would put one house, they construct a nest of buildings, and where we would put one family, they place a dozen. Where we would use a street fifty feet across, they economize with one eight feet wide. Where we use wagons and trucks, they save space and multiply workmen by carrying their burdens on their backs, hung to the ends of a bamboo pole. We ride on street cars and omnibuses; they carry people in sedan chairs, push them on wheelbarrows, and pull them in narrow little jinrikishas. We run our stores through from street to street; they conduct a little shop six feet by ten on the face of the street and inhabit the rear and upstairs with families.

If you pass into the country, you do not escape the great numbers of people. The farms are diminutive; the villages are close together; the busy canals wind here and there; innumerable foot-paths divide the little rice paddies; the busy peasants are seen everywhere and on all

hands are evidences of a teeming population.

One-fourth of the world's people dwell in China. Not only are the Chinese the most numerous people but they have existed as a race far longer than any other, and have defied the disintegrating influences of conquest, migration or decline. They are a backward race, but are a patient, industrious, kindly and reliable people.

Our own mission is located in the Yangtse River Valley in a strategic, densely populated section. The Yangtse is the great waterway and trade channel for Central China, and Nankin, where our work centers, in the old capital and educational center and one of the most important cities in China. Besides Nankin, we have five other stations, and altogether a missionary force of forty-eight.

#### THE UNIQUE SITUATION IN CHINA.

Probably no country in all the world's history has undergone so many sudden and revolutionary changes as has China in the last ten years. This has been a season of acute travail for this great, slow people. After so many centuries of conservative, self-satisfied existence, the jar of sudden impact with the west and its progress has been terrific, and the result at once remarkable in its opportunities and grave in its responsibilities. The influence of western life and ideals, the revolution and its effects, the

leaven of the student life, the dissatisfaction with the old corruption in official life and the undercurrent of hunger for better things, has created a situation in China which the world has never seen before. China is at once confronted with new hope and a new danger. She has largely broken loose from her old ties of religion and philosophy, and as yet has nothing to take their places.

Everywhere in Central China we found the temples in poor state of repair and largely unfrequented, save on great special days. On these occasions the attendance consists mostly of women. In places we discovered that the idols has been destroyed during the revolution, and in others we found the principal part of the temples occupied by school rooms and the images given a secondary place in an alcove. We found two great temple compounds transformed into normal schools through the generosity of a Confucianist, one of China's greatest citizens. In Chuchow, one of our own mission centers, we discovered that the Confucian temple had been used for the last annual convention of our China mission upon the invitation of the city officials. The old government is gone; the old educational system is gone; the old hatred of foreign people and foreign things is gone. There seems to be a general decline in

respect for the old religions and the old things. This has gone so far, that many of China's leaders have become alarmed for fear the moral bond of the past should disappear, and because of this there is a revival of Confucianism with its ethical standards for the people. While all of these changed conditions opens the door for Christianity, they also open as wide the door for agnosticism and atheism. It is doubtful if any nation, unless it was Japan twenty years ago, has ever presented so great a challenge and at the same time so great a responsibility to the Christian forces of the world.

#### THE REMARKABLE OPPORTUNITY FOR MISSIONARY WORK—ALL CLASSES APPROACHABLE.

For a century the better classes in China seemed almost impregnable to any approach of the missionaries. The officials were either openly opposed or held themselves strictly aloof, the literatai, or educated class proudly disdained the "Western religion," and the merchants and well-to-do classes were unapproachable. During this period the Chinese churches were made up almost entirely of those from the lower or coolie class. All is changed now. This old-time bitter prejudice seems to have largely disappeared. While just now there is quite an



The new terminal station of the Nankin-Pukow-Pekin Railway, China. This station is at Pukow, across the river from Nankin, and indicates the development of modern railroads in China. This excellent railroad has been constructed with Chinese capital by German engineers. It is a busy, well-equipped road running through one of the most populous sections of China.

aggressive revival of Confucianism, as mentioned above, yet the door seems wide open for approach to all classes. We were impressed with this everywhere we went in our own mission. Our experiences were but typical of what the missionary finds true constantly.

In Nantungchow we found the chief official of that whole district a warm friend of our missionaries. He accompanied us on our journeys in that section, and showed us every courtesy possible. At Nankin we discovered that one of China's wealthiest men, and he who stands next to the President in the affairs of the nation, has set aside land for the University of Nankin for reforestation and refugee settlement, and has asked this Christian institution to provide him with wheat and cotton experts for his own agricultural school. In Chuchow our missionaries took us to the houses of the chief business men and officials of the city. These men work hand in hand with the missionaries in the social and material uplift of the city, and several of them have

joined a Bible class conducted by one of our missionaries. In Wuhu, a city of nearly 150,000 people, the city board of trade met with us to discuss Christian business methods in America, and one of the chief merchants of the city, who is a warm friend of our missionaries there, a man who is a Confucianist and a reformer, presided at the large public meetings in our mission hall, introduced us to the people, and himself spake, warmly commending the teachings of Jesus. In Wuwei Chow, the wealthiest man of the city, who at present resides in Shanghai, to escape the reprisals of the revolutionists, has turned his large private residence over for the use of our mission. In this building the chief officials, scholars, and business men of the city attended our meetings, and in the same building sat down to a banquet with us—the dinner having been provided by one of their own number. At Luchowfu it was announced that Professor Bower would speak to the students, and the hospital chapel, the porch, and much of the yard was filled



The Board of Trade, Wuhu, China, with missionaries Alexander Paul standing at the right and A. R. Bowman in the center. These Chinese business men came together to meet R. A. Doan, of the Commission, and talk with him about business ideals in America. Mr. Paul has much influence with these men because of his work in repairing the dykes of this district. The merchant class, and in fact every class in China, are now accessible to the missionaries.



with eager listeners, who heard his address on "Christian Ideals in Education." Practically every student in the city, together with many of their teachers, were present at that meeting. In the same city our women missionaries succeeded in getting together in one of their homes a group of the wives of the officials of that city, a thing absolutely unheard of in China until recently.

These illustrations but indicate the accessibility of all classes to the appeal of Christianity.

#### CHINA HELPLESS TO EDUCATE.

Another circumstance, while tragic in itself, adds to the present opportunity and responsibility of the Christian workers in China. The government has worked out quite a complete plan of education on paper, and indeed has inaugurated an educational system. However, the scarcity of teachers, the poverty of the country, the unsettled condition of the Republic, and the wretched tax scheme which China suffers, have apparently made it impossible for the government to develop it to any great extent. With rare exceptions, in more favored places, the national school system is in a very immature state. This leaves education for girls, and especially the higher branches for boys, almost entirely in the hands of the missionaries. From these schools must largely come the Chinese leadership for some years to come. The opportunities of the mission schools for the next ten years are only limited by the money and teachers which the mission boards can place in the country. There is no place where we are at work that a properly conducted Christian school of the primary or grammar grades could not be filled to overflowing with promising students.

#### AMERICA'S TASK.

Again, opportunity and responsibility face us in a peculiar way because the evangelization of China is largely America's task. This is due at once to our proximity, our freedom from territorial aggression, the remarkable friendship China holds for our country, our non-participation in the European war, and the unquestioned ability of our American

churches to do it if they will. As one of our veteran Chinese evangelists remarked: "The root of China's redemption lies in your honorable land."

#### CHINA FEELS HER NEED.

There is nothing more striking in this unique China situation than the fact that the great number of the people themselves appear to have a deep longing for better things. Among students and leaders everywhere there is apparent a deep undercurrent of desire for that which will help China morally and religiously. There is a real recognition of need and also of feeling that China's helplessness and lack of progress as a nation is due largely to corruption and lack of high moral standards. There is no larger hope for the future of this great land than this very recognition of need and the deep hunger for a remedy which accompanies it. Everywhere we went in China we found the services well attended with eager, earnest listeners. One of the most striking proofs of this desire for better things is found in the results of the evangelistic meetings recently held in China by Mr. George Sherwood Eddy. He came home from the East on the same steamer with us. He held meetings in the principal cities of China two years ago, and has done the same this fall. The interest in these meetings has been most remarkable. His campaign was largely among the students. In North China the attendance averaged nearly three thousand a night, and in Central and Southern China the audiences often numbered more than four thousand. The audiences were so large in Nankin that it was necessary to hold three successive meetings at night so that all could hear. The city railway gave free transportation to the students attending the meetings in this city. In each center Mr. Eddy gave addresses on the moral condition of China, pointing to the fact that China's helplessness to-day is due to lack of a real moral basis for social and national life. He first struck home at the weakness and sinfulness of China's life as a nation. After this he gave the hearers direct messages concerning Christ and Christianity as the only hope of the nation. In several cen-



Dr. Wakefield meeting a patient at the Christian hospital, Luchowfu, China. This woman had cut a piece of flesh from her arm to provide a broth for her dying father. Such a potion was supposed by him to have healing power. He was too superstitious to ask the foreign doctor's aid, but the daughter, with sadly infected arm, came for healing. This hospital gives treatment to over thirty thousand during a year.

ters there were more than one thousand who showed their deep interest in Christianity by pledging themselves to join Bible classes for the study of Christianity.

In presenting the opportunities in China we must be careful not to be misunderstood. Except in certain sections where the work is old and well established, large numbers of Chinese are not as yet coming into the churches. The hopeful transition is only recent; there is an age-long background of heathenism to overcome, and the trained force of Chinese leaders is yet small. We must not expect great results too quickly, and we must quickly aid the overworked missionaries with an adequate force for their task in this critical hour.

#### METHODS OF WORK IN CHINA.

One of the most interesting things about the work in China is the number of avenues open through which Christian effort is carried on. At home we are prone to forget the background of Christian influence and teaching which we have for all of our distinctly religious work, and therefore we often fail to see the broader and more diffused results of Christianity. There are many things in America that have directly or indirectly grown out of Christianity which we take

as a matter of course. Our educational system, our medicine, our good literature, our charitable institutions, and many others things are the outgrowth of Christianity. But in China none of these things have been developed. This fact not only affords us these different channels for Christian work, but makes it imperative that we enter them.

#### CHRISTIAN HEALING.

China has no medical science save where the missionary enterprise has given it, and it is doubtful if in all the world there is a people suffering more from superstition and ignorance both on the part of patient and native practitioner than in this land. In every city we saw the native doctor and "druggist" with his booth or little store filled with dried snake skins, beetles, locusts, lizards, charms, and other medicines deemed efficacious for disease. In the temples we found sick people bowing before the dumb idols seeking their influence as healers. The so-called druggists are in league with the temple priests. In different temples we saw votaries casting lots before the idols and taking the lucky number to the prescription clerk in the temple entrance. There a prescription was purchased corresponding to the number, and this in turn was taken to the druggist to be filled. At one of our hospitals we found the physician treating a woman who had cut a piece of flesh out of her arm with which to provide a medicinal broth for her dying father. This condition in China opens the way for the Christian hospital with its dispensary, its beds for the sick, and its operating room. In each of these institutions is a chapel, where daily services are held for the patients, and the missionaries, Chinese evangelists, and Bible-women do Christian work among the patients. Besides the aid to suffering that is given, and the sympathetic bond established between the worker and the Chinese patients and their families, there is no service which more beautifully sets forth the life and spirit of Christian brotherhood than that rendered by the Christian physician. We have good hospitals in China at Nankin, Luchowfu,

Chuchow, and Nantungchow. About 60,000 patients are treated each year in these institutions. China is making an effort to educate physicians of her own, but as yet it is only a small beginning. The missions are joining in union medical colleges in a number of places, where Christian Chinese students are given courses in medicine. These schools can only provide comparatively few physicians, however, and it will be some time before such graduates can more than meet the demands of the government and the railroads for trained physicians. The Christian hospital will have a large service in China for many years to come.

#### CHRISTIAN EDUCATION.

As indicated above, the Chinese school system is very undeveloped as yet. This leaves real education largely in the hands of the missionary force. These schools are exceptional agents for evangelization, and the eagerness of the boys and girls for education just now makes this branch of the work a very happy one. Christianity is always taught in these mission schools, and the daily period of worship affords a good opportunity for missionary endeavor. Until recently the Chinese had their old, restricted form of education, where the pupils everywhere were taken through a course of memory work in the old Chinese classics. This was the limit of education in China, the people were satisfied with it, and few students could be secured for Christian schools. Now it is very different. The old system has been done away, and as yet China has little in real operation to take its place. The mission schools cannot begin to accommodate the pupils who now wish to come. Under Christian teachers not only are many of these pupils led to be Christians, but the schools afford a ready and sympathetic access to the homes of the parents. It is both possible to fill these mission schools and also secure from the parents a fair tuition to aid in covering the expense of the schools. Our mission has primary, middle, and high schools, leading up to the University of Nankin. This institution provides a good college training, and has besides its departments of medicine, nor-

mal training, and agriculture. Something further concerning this fine school will be said later in this report.

Our mission has primary schools in each of our six stations in China, besides a number at the out-stations. We have a girls' middle school at Nankin with over one hundred girls in it, and we have half-interest in the boys' union middle and high school at Wuhu, with an attendance of over one hundred. Besides this, we are interested in the large middle school and the high school in connection with the University of Nankin. The Christian Woman's Board of Missions will establish a strong school for girls at Luchowfu very soon, which will make a fine girls' educational center for that whole district.

There is no educational mission work more important than the training of our Chinese pastors and evangelists. We have our own Bible School dormitory near the University of Nankin, and are doing our higher work through the Union Bible Seminary there. We also have a Woman's Bible Training School in Nankin.

Our greatest need in the educational branch of our work in China is a larger number of primary schools to serve as feeders for the higher schools. The only limit on this type of schools which should be established is the amount of money and Christian Chinese teachers available.

The graduates from all of these Christian schools are in great demand everywhere for positions as teachers and leaders. China is knocking at the doors of our schools both for entrance and for the future builders of the Republic. The influence of the mission schools in China is simply beyond human estimate. John R. Mott has well said: "The future of China does not depend upon the friendship of governors or the attitude of officials, but it does depend upon the number of children in Christian schools."

#### PREACHING THE GOSPEL.

The evangelistic work is at the heart of all missionary service. In fact, no type of the work fulfills its real purpose unless the evangelistic emphasis is uppermost. The majority of our missionaries in China are engaged in distinctly evan-



gelistic service. This work is done in many different ways. In the homes, on the streets, in rented halls and chapels, in Chinese inns, on houseboats, and everywhere the missionary and the Chinese evangelist preaches and teaches. Often to one man or a very small group of men is the message given. The presentation must be simple and direct. The methods we use at home are not at all available in China. The converts are hand-picked. There is no background of Christian teaching in China and the people are absolutely ignorant of the simplest teachings and conditions of Christianity. Christ must be preached, and those interested enrolled as inquirers for careful instruction in the truth. Besides the missionary force we have about thirty trained Chinese evangelists. Added to this number are eight trained Bible-women and quite a number of Christian teachers who preach.

#### OUR OWN OPEN DOORS.

As the members of your Commission passed from station to station we were greatly impressed with the doors of opportunity which are open everywhere. If our great church membership could somehow get the vision of China as it has been thrilling through our souls,

there would be tens of thousands of aching, uneasy hearts until our people should have done their share for this marvelous field.

We will have to be content to set down just a few of the striking opportunities we have seen for our work in China.

#### A CHALLENGING OPPORTUNITY.

Let us first set forth the remarkable call that comes from the region of Nantungchow. The peculiar opportunities of this field demand a rather full statement. This is one of the richest agricultural districts in all China—6,000 square miles of territory with nearly 1,000 people to the square mile, making a population of fully 5,000,000. The region is covered with a remarkable system of canals, making travel for evangelization very easy. This section is very progressive and has never been disturbed by a revolution. We are the only mission really proposing to occupy this field, and upon us practically lies the religious responsibility for the whole district. The leading citizen of Nantungchow is Chang Chien, who is a multimillionaire, Minister of Commerce and Agriculture for China, and head of President Yuan Shi Kai's Cabinet. He is the most gen-



The Middle School, University of Nankin. There are nearly 150 fine boys in this flourishing department of the university. F. E. Meigs is in charge and can be seen in the front row, third from the left.



Mr. Yang, chief military official for Nantungchow District, China. He is a Christian man and a close friend of our missionaries. He is helping in every way to advance the cause, and has recently secured, through Chang Chien, one of China's great statesmen, land for our boys' school in Nantungchow. He accompanied the Commission and missionaries on their journeys in the district.

erous and public-spirited man in all China, and is trying to make his city and region a model for the whole country. He has established a system of education in his district, unknown in any other part of China, with schools in city, town, village, and even country. These schools are for the most part in temples, where his men have either destroyed the idols or huddled them in the alcoves to make room for the pupils. In Nantungchow he has built from his own private funds large normal schools for both men and women in order to train teachers for these schools. He has also built a large museum, an agricultural school, a foreign hotel for the care of the few foreigners who come to the city, an orphanage, and a hospital.

To indicate the spirit of this man it only needs to be said that he has turned

over to the University of Nankin large areas of land for reforestation and for the free settlement of famine refugees, has asked our missionaries to take charge of his large orphanage with the full privilege of teaching Christianity in it, and he has secured the finest piece of land in Nantungchow and proposes to present it to us for our boys' school. It might also be added that he has asked the University of Nankin for both a wheat and a cotton specialist from America, and has also asked for a Christian tutor for his only son, who is preparing to enter an American college. Although Chang Chien himself is a Confucianist, his chief official for the whole district is a Christian man and a very warm friend of our missionaries, Mr. Plopper and Mr. Johnson. These men are eager for help, and look to our mission to give it. They have opened so many doors for our small force to enter that we are embarrassed in our inability to take advantage of them.

We doubt if in all the world there is a rarer opportunity to do a constructive work for Christianity than in this district. Mr. and Mrs. Johnson, who have been ten years on the field, and Mr. Plopper, who is just learning the language, are our present force for this whole district. Dr. and Mrs. Hagman, who are in Nankin studying the language, will occupy the empty hospital some time next year. Imagine the combined population of Ohio and Indiana to be enveloped in the darkness and ignorance of a non-Christian religion. Then imagine this great population packed into the State of Delaware; that we had one church of eighty members in one of the cities of that State, and located there two evangelists and one physician, with their wives, together with a few workers recently converted from this heathen population. Then imagine that our people were absolutely the only ones to give this great population any chance to hear of Christ, and you have something of the situation in Nantungchow district.

We should have sufficient missionaries to properly man the large city of Nantungchow and gradually the half-dozen



other important cities of the district, and a strong force of Chinese evangelists should be sent to important out-stations at the earliest possible moment. We should have a strong school man, who thoroughly understands education in the large, to help this anxious Chinese citizen in his school plans for the people, as well as to look after our own school work in the city. Such a person would have unlimited influence and could set the seal of Christian influence on the forming educational system of that district.

We must do something at once in Nantungchow. Chang Chien looks to us for aid in his schools now, but he may not do so long. He is going to have help if he has to send abroad for it. If he should call an educational specialist from the West, who knows but that such a man might be out of sympathy with Christian missions, or might stamp the impress of atheism upon these millions of people? We believe God has led our people to Nantungchow and has placed upon us the responsibility of evangelizing that great population.

#### A SCHOOL TO BE PROUD OF.

Pass up the Yangtse River one hundred miles and we face another great open door in the University of Nankin. In all our travel in the Far East we saw

no piece of work which impressed us as being so fine an example of applied Christian co-operation. Here three mission boards instead of struggling along with small, inadequately staffed colleges, have united in a Christian school which is at once a challenge and an inspiration to China. We have demonstrated that on the mission field we can toil hand in hand in educational work with the other religious bodies and instead of weakening our position, greatly strengthen it. Not only can we reap the benefits of this fine institution for the training of leaders and a Christian constituency, but we are in a position where every Christian body in China respects our stand for Christian union and where our people will have an opportunity to help largely in bringing about the united Christian Church of China, a consummation as certain, we believe, as that the gospel will win in that land.

#### APPLIED CHRISTIANITY.

In the little city of Chuchow, north of Nankin, we have an open door for social service such as is seen in few places in China. The work of our missionaries there, especially through the Tisdale Hospital, has enabled them to lead in the social and material reform of the city in a marked way. Through their leadership and influence with the officials of



Girls' School, Nankin, China. This is one of the best Christian schools in Central China, and here more than 100 bright Chinese girls are being trained. Many are from the very best families. The small dormitory building is packed almost to suffocation. More equipment is sadly needed. Miss Emma Lyon is principal of the school.





Evangelist Shi Gwa Bao and the missionaries at Chuchow, China. Dr. E. I. Osgood sits at his left and Mrs. Osgood at his right. Back of him are D. E. Dannenberg, Mrs. Dannenberg, Miss Darst, and Ruth Dannenberg. "Brother Shi," as he is lovingly called, has preached for our mission nearly twenty-five years—a man of rare devotion. This group of missionaries are doing a striking piece of work in Chuchow and its district.

the city, streets have been paved, sanitation provided, refugees cared for, a public park and playground instituted, and a building provided for a reading and social rest room. A good beginning has been made, and the Chinese are enthusiastic about it. Already spiritual results from this social program are being realized. There are nearly two million people in the district of which Chuchow is the center, and we are responsible for the whole district.

#### THE INFLUENTIAL CLASSES TO BE REACHED.

At Wuweichow, where as yet we have no resident missionary, the way is open in a remarkable way to reach the well-to-do and educated class with the gospel. The wealthiest and most outstanding citizen and his family are very friendly to the cause, and he has turned over one of his large residences for the work. Here the very best people of the city are accessible for Christian influence and Christian appeal. The audiences of both men and women are large, and the outlook most hopeful. One of our mission-

aries in this district, through his voluntary service in a great dyke repairing work, has enlisted the grateful friendship of all the people of every class.

At Wuhu, a city of more than 100,000, our missionaries have the friendship of the very best people of the city, both among men and women, and an opportunity for a strong institutional work in the heart of the city which is unexcelled. Here we are sharers in the union middle school for boys, a flourishing institution which draws its pupils from a wide area and furnishes both a training agency and a fine avenue for service.

In Shanghai, a city of a million, the great port, and one of the most important cities in the East, the opportunities are only limited by our ability to take advantage of them. This city is a real gateway to the whole Yangtse valley, and affords a touch with the modern development and leadership in China which is not found elsewhere.

#### RARE EVANGELISTIC OPENING.

At Luchowfu we have a remarkable open door in an evangelistic way. Our



Four generations of Christians in our Shanghai Church, China. This is a very influential family. Grandmother Wu, the lady seated, has led scores of Chinese women to Christ. She has the small, bound feet and can scarcely walk, but never misses church, often coming to services on a Chinese wheelbarrow.

missionaries there have just constructed, in the heart of this large city, one of the best church buildings in Central China. This city is an exceptional educational center, and our workers have the close friendship of the students and teachers. The largest hospital we have is in this city, and is a far-reaching influence in the work. Our women's work has for some time been quite remarkable in this place, and the work in the city forms an excellent center for a widely divergent country work. As an evangelistic opportunity we have seen nothing of rarer promise in Central China. Our missionaries are praying and planning for a great advance step in this city.

#### THE GREATEST NEED IN OUR CHINA WORK.

There are many needs for our work in China, but the most evident one is

that of a larger force of strong, well-trained leaders. These should be both Chinese as well as American. In fact, the need for Chinese evangelists and teachers seems to exceed that for missionaries, great as is the latter need. It must be evident to every one who has studied the missionary situation that the task can never be accomplished by missionaries alone. They are pioneers and leaders, but the major part of the work must be done by the Chinese. Just now because the openings are so wonderful, there is a lack of sufficient native evangelists, which causes much anxiety to the missionaries. It can be readily seen how difficult it is to get these men. First, you must convert them, then you must select the very few who will make good workers and train them. The missionaries are also facing the necessity of placing a much stronger type of Chinese workers in the field than formerly. When the work was almost entirely among the lower classes of Chinese, earnest men of very moderate ability could be used. There is still work for many of these men, but now, with the merchant, official, and student classes so accessible, it is absolutely necessary to also have strong, well-trained men, able to meet their arguments and win them to Christ. There is also need of stronger Chinese leaders because more and more the responsibility of building up strong congregations with a well-developed membership must fall upon them. This emphasizes the great need for more primary schools, so that a larger number of strong boys may be selected and sent on up through the higher schools for complete training. Our missionaries in China are consecrated, vigorous, and capable people. They are toiling beyond their strength, and are very earnestly working out plans and policies for the work of the future. We have seen no finer group of workers anywhere, but there are not enough of them. We need a large number of the strongest, best-equipped young men and women from our colleges to go to China as missionaries, and they should be equipped and sent out at the earliest possible moment.



## REPORT ON JAPAN.

As a result of the impact of the West upon the East, Japan has within an incredibly short time leaped from an obscure position into the company of the most advanced nations of the world. On the military field she has won brilliant successes. The sky-lines of her great cities are broken by the towering chimneys of modern factories and by imposing Western commercial buildings. The empire is covered with a network of railways, telegraphs, and telephones. The nation is developing her natural resources. A successful program of colonization has been undertaken in Formosa and Korea to make a place for her rapidly growing population. After a careful study of educational theory and practice in the West, Japan has now in operation one of the finest educational systems in the world. Medical science has reached a surprising degree of efficiency in Japan, and her hospitals are among the best.

Gifted with an artistic temperament that makes everything they touch beautiful, the Japanese are also strongly intellectual, reminding one in these respects, as well as in their military spirit, their love of independence, and the character of their island country, not a little of the Greeks. The Japanese mind has

a keen appreciation of the best the Western mind has produced, and the students, even down to the middle school, discuss familiarly the writings of James, Spencer, Bergson, and Eucken.

As a result of the smallness and compactness of her population, her military, industrial, and educational successes, together with her intense patriotism, Japan has developed an intensely national consciousness, with an aversion to foreign leadership or even to foreign things as such. The spirit that leads this people to capitalize the experience of other nations as no other people has done leads them to modify the result according to the genius of their own civilization. Who can say what the world may expect when Japan has passed out of the appreciative into the creative period of her awakening?

## JAPAN'S UNIQUE POSITION IN THE ORIENT.

Of all the peoples of the East, Japan alone is the representative of Western civilization and culture. Her position in this respect has been accentuated in recent months by her alliance with Great Britain and the Allies in the present European struggle.

The unique position of Japan in the



Members of the Commission, C. F. McCall, Gretchen Garst, and Professor Ishawaka warming up on a cold morning in a Japanese hotel. There are no fires in Japanese hotels and houses except braziers of charcoal. The Japanese use no chairs, but sit on the matting, as indicated in the picture. The shoes are always removed on entering the house, and the floors are always immaculately clean.



Orient places a greater responsibility upon the Christian forces of the West for her evangelization than for the evangelization of any other people. Not only must Japan be evangelized for her own sake, that she may have a developed religion that will be able to bear the stress of modern science and Western civilization, but for the sake of her influence upon the other peoples of the East now everywhere awakening. As Japan represents to them the products of Western civilization, so must she represent Christianity, the religion that has made the West possible, and demonstrate to them the historic fact that an advancing and permanent nation finds its strength in a vital faith in God.

#### JAPAN STILL A HEATHEN NATION.

The impression that is increasingly borne in upon the visitor in Japan is that, notwithstanding her brilliant military, industrial, and intellectual advancement, Japan is still a heathen nation. The masses, with their 495,000 temples and shrines, are steeped in superstition and heathenism. In no land the Commission visited did we see the temples in such perfect repair or the crasser forms of idolatry so active. In the heart of the nation's capital, in strange contrast to the surrounding progress, is the most frequented heathen temple in the world, with its daily throng of from five to ten thousand worshipers engaged in the most revolting forms of idolatry—worshipers prostrate before scores of dumb idols, multitudes of sick rubbing the wooden god of healing in vain hope of relief, prayer-formulæ tied to the screens in front of the gods or thrown as paper wads against the idol, and the long avenues of houses of prostitution on temple grounds. And substantially what we saw in Tokyo we saw on a corresponding scale in every city and town we visited. The god-shelf is still a permanent bit of furniture in the average Japanese household.

Moreover, there has been a revival of Buddhism in recent years. In order to increase its efficiency, active and missionary Buddhism is adopting the Christian methods of propaganda, with Buddhist

Sunday-schools, Young Men's Buddhist Associations, and Buddhist evangelistic meetings. In Ping Yang, Korea, we saw a perfectly new Buddhist temple, erected for the purpose of propagating Buddhism in this dependency of the empire, where Christianity has made such remarkable progress.

#### OPPORTUNITIES FOR MISSIONS IN JAPAN.

A study of conditions leads the Commission to feel that Japan is singularly open to the message of Christianity and that, all things considered, there are few, if any, fields in the non-Christian world where the opportunities for evangelization are greater.

The last vestige of persecution has disappeared. In Kyoto the secretary of the Young Men's Christian Association showed us one of the old proscription boards forbidding Christianity—a relic discovered in an old warehouse. In Tokyo one of the first three believers baptized by Mr. Garst, that princely pioneer of our work in Japan, told us with her own lips of the ostracism and persecution that attended the acceptance of Christianity even thirty years ago. Those days are past.

Christianity is now recognized by the government equally with Shintoism and Buddhism, and there is no discrimination against those who profess the Christian faith. On the contrary, during the Russian war the government furnished the buildings for the work of the Young Men's Christian Association among the soldiers, and the emperor himself gave \$5,000 out of his personal funds for the work. Bishop Harris and Dr. De Forest traveled as the guests of the emperor during their tour of evangelism among the soldiers at the front, and tons of Bibles were transmitted without expense. During the present year the emperor has subscribed out of his personal funds \$25,000 for the new International Christian Hospital in Tokyo, and eleven leading Japanese have together contributed \$75,000 for the same institution.

These typical instances are only illustrations of the complete recovery from the reaction against Christianity in 1890.

The first eager acceptance of Christianity as a part of Western civilization before the reaction was chiefly national, and for that reason superficial. The present receptive attitude is personal and arises from a deep sense of need, and is, therefore, thoroughgoing. A growing consciousness of need of a moral power which neither the old national religions, a materialistic civilization, nor an agnostic intellectualism can satisfy, is permeating the entire nation. In this respect, as in some others, Japan presents to Christianity at the beginning of the twentieth century a situation not dissimilar to that presented by the Roman Empire at the time of the entrance of Christianity in the first century. It is the universal opinion of observers who have been in intimate contact with conditions in Japan over a long period of years that at no time in the history of the nation has it been so open to receive the message as now.

#### THE RESULTS OF MISSIONS IN JAPAN.

Similarly, the results of missions in Japan are very great.

It is true that in point of the numbers of baptized believers and the institutionalized forms of Christianity, the results have not been as large in Japan as in many other mission fields. But it is

doubtful whether the diffused results of Christianity have been so great in any other non-Christian nation. In an interview with the Commission, Count Okuma, Japan's leading statesman, now Premier, gave testimony as to the influence of Christianity in his own personal life, saying that, though unbaptized, his interest in Christianity was as great as that of many who had been baptized. In a striking tribute to the influence which Christian ideals had exerted upon the social and political life of the nation, he stated that Christianity had done for women in the short time since it had been introduced into the empire what the religions of Japan had been unable to do throughout the entire history of the nation. It was his conviction that as Christianity had made its contribution to the life of Japan, so Japanese thought would make its contribution to the interpretation which the Oriental mind will bring to Christianity. This same statesman, who is also the founder and president of Waseda University, some time since sent this message to the young men of Japan: "Young men, study your Bibles. Follow the life of Christ. His teachings are not out of date."

What is true with reference to the influence of the teachings of Christianity



Eight fine young Japanese who constitute the beginning of a church in a village near Fukushima, Japan. They are nearly all students. The services and an excellent Sunday-school are held in a small, rented building. This is a fine beginning in this town, and typical of the way the work begins in new places.





Buddhist priest at Sakata, Japan, where we have a church. When the picture was taken this man was leading the way to a very famous shrine where the mummy of a former priest who starved himself to death is worshipped as a god.

in the life of this statesman is true of an increasing number of the best men of the nation. Mr. Miagawa, one of the ablest Christian scholars in Japan, and pastor of the largest independent Congregational Church, is authority for the statement that there are a million people in Japan who are diligently reading the Bible and making its teachings the standard of their lives.

In Tokyo, the Kiitsu Club is composed of sixty of the leading statesmen, educators, and influential men of the nation, including such outstanding leaders as Baron Shibuzawa, Japan's wealthiest and most influential business man; Baron Sakitani, ex-minister of finance; Baron Kiguchi, ex-minister of education; Hon. Chasi, M. P., leader of Count Okuma's party; the presidents of Imperial University and Waseda University, with some ten of their professors, and leading

editors and writers. This club was organized to study the moral and religious needs of Japan with a view to meeting them in a constructive way. Six of its members are Christians. The months of July, August, and September of the past year were devoted to a systematic study of Christianity.

Christianity has penetrated to the very heart of the nation's life through the Christian leaders it has produced. Of the five hundred members of the Lower and Higher Houses of Parliament, more than twenty are Christian men—a considerable excess over the proportion of Christians to the population. Among these are such men as Mr. Shimado, the orator of the Lower House.

Three of the leading newspapers in Tokyo are owned and edited by Christian men, and the editors of many other papers in Japan are Christians. The general attitude of the Japanese press toward moral and social questions is influenced chiefly by Christian ideals.

In the Russian war three per cent of the officers were Christians. The paymaster-general of the army is a high type of Christian man, and in his administration of vast sums, amounting sometimes to a million yen a day, there has never been a suggestion of graft. Every man he has chosen for the heads of his department is a Christian.

Christianity has completely revolutionized the relations of the home and has aroused a strong public sentiment in the direction of social purity. It is becoming increasingly difficult for men to hold positions of public trust who violate the Christian ideals of the family.

A considerable number of the professors of Imperial University and Waseda University are Christians, including such notable men as Dr. Nitobe.

In Japan, as in no other non-Christian field, has the church in the mission field come under the support and direction of the Japanese. During the visit of the Commission there was inaugurated a three-year campaign, under the direct management of the Japanese and chiefly financed by them, which provides for a systematic and nation-wide effort to reach the Japanese people. The begin-



ning meetings were well attended by earnest listeners, many had already enrolled as inquirers, and the spiritual power of the movement was evident.

#### DIFFICULTIES.

Few, if any, mission fields present as great difficulties in the way of evangelization as does Japan. The conservatism of the masses with reference to the old religions, the recent revival of Buddhism with its missionary propaganda, and the materialistic thought of Japan, with a strong agnostic tendency among the student classes, present great obstacles to the progress of Christianity.

The intense independence of the Japanese and their sensitiveness to foreign direction has made the adjustment between the foreign missionary and the Japanese church a delicate and difficult problem, and subjects the missionary to unusual strain. In no non-Christian field in the world is there a call for such complete self-effacement on the part of the missionary.

Japanese Christianity has developed some exceedingly strong and beautiful types of the Christian life. But with the Japanese the religious life appears to be chiefly subjective, and, therefore, individualistic. On this account there does not appear to be a deep passion for the salvation of other Japanese. Fortunately there are indications, as noted above, that this passion is beginning to awake.

#### OUR WORK IN JAPAN.

Ours is one of the younger missions, the Foreign Society having begun work in Japan only thirty-three years ago.

We have a force of twenty-eight foreign missionaries, including the wives of missionaries; twenty-three Japanese evangelists and pastors, forty-five teachers, thirteen Bible-women, and three helpers.

Our work was opened in the northern part of Hondo, the principal island of the group, in the unoccupied region about Akita, on the western coast. From thence it spread to Sendai, the chief center on the eastern coast in the north. In due time work was opened

in Tokyo, the national capital and educational center, and last of all in Osaka, the great industrial center, in the southwest. It will be seen that our work lies in the very heart of Japan, and touches in some measure the whole of the nation's life.

The Japan mission carries on two lines of work—evangelistic and educational.

#### EVANGELISTIC EFFORT.

There are five evangelistic centers— at Akita, Sendai, Fukushima, Tokyo, and Osaka. From Akita, Sendai, and Fukushima, which are centers of large rural districts, as extensive a work as the present limited force will permit is carried on in out-stations in an effort to evangelize the country population.



Kawamura and Sudo, our two oldest evangelists in Japan. They have each been preaching for the mission more than twenty-five years. Sudo was one of the first five Christians in Japan, and suffered much persecution. Kawamura was a beloved co-laborer with C. E. Garst, our pioneer missionary to Japan.

Our missionaries from the beginning of our work in Japan have carried on widespread evangelistic effort in this northern part of the main island. Churches have been established in the capitals of the surrounding provinces and in several of the adjacent cities. It should be explained that the so-called "country" population in Japan includes those living in relatively large cities, ranging in size as high as 50,000 or 60,000. In Tokyo, in addition to the work done through the five organized churches with their numerous preaching places, there are as many as nine out-stations, each equipped with a permanent pastor. Special effort to reach students is made by the Hongo church, which is admirably located immediately across the street from Imperial University, and by the Koishikawa church, located in the midst of the dormitories of Waseda University and Oriental Society College—both with considerable success. In Osaka, besides the regular evangelistic methods, an institutional work has been begun, with English classes in a night school, and night Bible study classes. A site has been purchased for a suitable building in which to enlarge this type of work in a city where industrial conditions are particularly favorable for institutional methods. This type of evangelistic work is an experiment in our mission, and will be worked out gradually. If the results prove to be as favorable in Osaka as the present indications promise, it is probable that institutional work will be undertaken in the metropolis. Osaka is also the center for a considerable country work.

In all of these centers the kindergarten has proved to be an exceedingly effective evangelistic agency, both because it brings the lives of the children under the influence of Christianity at an early age, and because it affords welcome entrance on the part of the Christian teachers to the homes of the non-Christian parents.

In Tokyo an effective evangelistic work is made possible through a semi-charity primary school conducted in the poor section of the city, in connection with which a Bible school is now being conducted, and with the purchase of ad-

ditional property, a church will be established.

In all of these centers, besides the regular services, use is made of every opportunity for presenting the message—in the temple grounds during the religious festivals, at the bazars, on the streets, and in the homes of the people.

In all of these centers an effective work is being carried on among the non-Christian women through visitation in the homes, women's meetings, and women's and mothers' clubs.

As the direct result of the evangelistic work there are thirteen organized churches, seventy regular preaching places, with a membership of about two thousand.

Our churches, partly because they are younger, and partly because they are composed chiefly of the members of the student class, have not made as much progress in the matter of self-support as have the Congregational churches or the churches of some of the other older communions. Recently, however, there has been much discussion of the subject, and definite plans are being worked out for the gradual assumption of this responsibility on the part of the Japanese Christians.

#### EDUCATIONAL WORK.

One with the evangelistic work, and indispensable to it, is the educational work of the mission.

Owing to the non-Christian, and in some cases anti-Christian, attitude of the government schools, there is need in Japan for a complete system of Christian education, at least from the middle school up through the Koto School (corresponding to the American junior college). This is necessary both to train leaders for the life of the nation under the influence of Christian ideals and to discover able leaders for the church. The mission must undertake the special training of young men and women for the ministry and for distinctively Christian service. Because Japan has not yet provided for the higher education of women in any adequate degree, and for the sake of the far-reaching results of the Christian education of women in the

home-life of Japan, there is great need for a Christian Woman's College.

As our share in meeting this general need and in order to provide for the needs of our own mission, we have a strong educational center in Takinogawa, a suburb immediately adjoining Tokyo on the north. Here, in a beautiful campus that was the one-time estate of a wealthy Japanese, we have, through the generosity of Governor Drake, Mr. R. A. Long, and others, one of the finest and most complete educational equipments we have seen on the mission field. Here are assembled a Middle School for Boys, the Margaret K. Long School for Girls, and Drake Bible College, the dormitory for the Middle School and the Bible College, and a kindergarten. The beautiful and well-equipped building for the Departments of Domestic Science and Music of the Girls' School and the splendid and well-appointed building for Drake Bible College were dedicated by the Commission during the closing days of its visit, amidst much rejoicing. One hundred and fifty boys are receiving their education under Christian influence in the Middle School, which has full government recognition; sixty young women are being trained for Christian life and service and as Bible-women and teachers in the school for girls, while thirteen young men are re-

ceiving special ministerial training in Drake Bible College.

Besides the educational service these schools are rendering, they are most effective evangelistic agencies. A considerable percentage of the young men of American high school age become Christians before they leave the school—eight were baptized on the Sunday the Commission spent at Takinogawa; of all the graduates of the Girls' School, only one has not been a Christian. Such young men and young women as do not openly confess Christ leave these schools with a favorable attitude toward Christianity that colors their whole future life. An excellent church, composed chiefly of students, with a membership of nearly one hundred and fifty, meets in the chapel of Drake Bible College. The preaching is done by the members of the Faculty, who contribute their services, and in this way the church is self-supporting. The church activities and practical Christian service in the community afford the students abundant opportunity for observation and practice as well as instruction.

There is in contemplation a union Koto School, in which our mission will co-operate with three other communions in providing Christian education up to the university at lessened expense to each of the co-operating boards and with increased efficiency. A movement has been



Japanese girls of the Margaret K. Long Girls' School, Tokyo, Japan, at play. They are deftly balancing themselves on the large log swing, which is one of the attractive features of their playground. There are sixty girls in this fine school. Miss Bertha Clawson, principal of the school, stands at the right.





A corner in the Sendai, Japan, Christian Orphanage at mealtime. Nearly two hundred little Japanese waifs are cared for in this excellent institution. It is a union orphanage in which the Disciples have a share.

inaugurated for a union Christian Woman's College, to be financed outside of the regular missionary funds.

Besides the above types of work, three of our single women missionaries in Tokyo are caring for groups of orphan girls in their homes, and this tender ministry is further carried on through the union Christian orphanage in Sendai, in the support of which we have a share.

No mission in Japan has a more consecrated and effective group of missionaries than have we—twenty-eight men and women who are pouring their lives into their task, and who are working harmoniously with their Japanese brethren in an effort to win Japan to Christ.

## GENERAL OBSERVATIONS ON ALL THE FIELDS.

### DIFFICULTIES ON THE MISSION FIELDS WHICH SHOULD BE UNDERSTOOD.

Our journey through the mission fields and our study of missionary work at close range convinced us that the people at home should know more of the problems and heartaches of the work than

### NEEDS.

Both the evangelistic and educational work in Japan are hampered by the lack of a sufficient number of workers, both foreign and Japanese. The time has come, not for the reduction of our missionary force, but for its reinforcement.

In addition to the present efficient force now in service, and such as will be added, Japan offers an unusual opportunity for a few strong, outstanding men of great ability, of the highest university training in special lines, and of commanding leadership. The church should send to Japan the ablest men the West can produce.

There is great need that an effort be made to reach all classes in Japan. Up until now the progress of the gospel has been chiefly among the Samurai and student classes. The rural class, comprising as much as ninety per cent of the population, and the merchant class, which is difficult on account of business conditions to reach, should be won. Not until these are reached will Christianity penetrate the masses of Japan, where the old religions are entrenched, as it has penetrated the ranks of her leadership.

### THE CHALLENGE OF JAPAN TO THE CHURCH.

The signal success of the enterprise thus far, the unfinished task that has only been begun, the unique position of Japan among the peoples of the East, the need of Japan for a moral and spiritual power she does not possess, the greatness and urgency of the present opportunity, and the very difficulties in the way of evangelization—these present a challenge to the church in the twentieth century unique in the history of missions.

they do. This should be not only that the home friends might understand the work better, but also that their interest might be deepened and made more personal. There is a pleasant, fireside conception of missions which does not lead to the deepest sympathy, because it brings no idea of the suffering entailed and, therefore, fails to vitalize and spiritual-

ize one's interest. There are many unpleasant realities in missionary work, and we urged the missionaries not to hide them from us. Nothing served to deepen and intensify our interest like these revelations.

Missionary effort in the Far East is anything but romantic. It is doubtful if any work in the world more severely tests one's spiritual life. Only love for the souls of men and the recognized presence of the "Unfailing Friend" keeps one unswerving at the task. Without a robust faith in the great realities of our religion, a missionary cannot stay long at his work—it will overwhelm him. And the difficulties of the work are not what they are usually thought to be. There was a time when the missionaries suffered privation and physical hardship, but that is not true to-day. They have good, comfortable homes, and a modest though sufficient competence. Most of the fields have somewhat difficult climates, but the provision for furloughs at home and a vacation at some mountain resting place during the insufferable heat of midsummer, largely eliminates this problem. The separation from the homeland and friends is a trial, but no more than many military men and merchants undergo. The real problems of missionary work are in a different category.

In the first place, missionary work in an Oriental field to-day is not a simple, but a very complex task. The missionary goes with an advanced civilization from the West into the midst of an Eastern civilization thousands of years old, and must maintain his type of progress while he teaches Christianity to those who live on an entirely different plane. He lives differently, eats different food, dresses differently, and thinks differently from those among whom he works. He is obliged to live as Westerners live to maintain his health and that of his family, and while he must economize on \$1,000 a year, the native evangelist who toils with him lives on \$100 a year. The missionary is compelled to attain the strange language of an Oriental race, and more difficult still he must come to understand these strange people and get

their point of view. He must disassociate Christianity from the centuries of Western influences which have become a part of it, and adapt it to Oriental thought and conditions. He must face without faltering the difficult task of making Christianity indigenous to the people and by inculcating healthy principles of self-support and self-propagation, disabuse their minds of the feeling which they often have that Christianity is a foreign religion and, therefore, the foreigner is responsible for the money and leadership necessary to carry on the work.

The Apostle Paul was the greatest of all missionaries and suffered many things which the modern missionary does not have to pass through, but at the same time he had many advantages which the modern missionary does not possess. He was of the same civilization as those among whom he worked, wore the same clothes, spoke the same language, ate the same kind of food, lived in the same way, and was able to understand the exact point of view of his listeners.

There are grave psychological problems which face the missionary because of his surroundings. There is a certain dead level of life socially which is not found in the homeland, and he is robbed of certain avenues of interest and cheer which come to him here. He does not have the privilege of lectures and other intellectual and spiritual stimulants to which most of us are accustomed. Henry Churchill King has said that a "man's life consists of the number of interests to which he can attend."

Besides the difficulties which arise from the conditions as set forth above, the missionary is lonely in his work and has not the large circle of supporters upon whom he can lean as at home. He must largely fight out his battles alone, and he must establish important policies for the work without the assurance and backing which the tested precedents of the Western church would accord him at home. And then, in the midst of his complex problems he must face, as the early disciples did, the discouragements accompanying the transition of people from gross idolatry and superstition to

the high ideals of the Christian life. Often his heart is made to ache because of the collapse of some life over which he has toiled and prayed for years, and often, too, he finds that some leader in whom he had placed such great confidence has proved to be a leader because of the loaves and fishes.

Modern missions is an enterprise of wonderful successes, but we believe the friends of the work should also know something of the discouragements and suffering which attend the work. The greatest help the missionary can receive is the prayer and sympathetic interest which comes from such a realization. As one of our strongest and most enthusiastic missionaries said, after a heart-to-heart talk about her work, "If I did not have a group of dear friends praying for me at home I fear I should die."

### THE EFFECT OF MISSIONS IN THE EAST.

Among the formative factors that have contributed to the awakening of the East and are now giving direction to its new development, we saw nothing more penetrating or far-reaching than the work of missions.

It is sometimes reported by travelers in the Far East that they saw little evidences of the results of missions, or that so far as it can be seen the whole program of missions is ineffective. A careful study of conditions on the field leads the Commission to feel that this is a superficial judgment of the casual traveler, who seldom, if ever, gets beyond the port cities, and, even there, fails to approach the matter with critical judgment. Speaking generally, the Commission is of the opinion that, considering the far-reaching effect of those silent forces that enter into and shape the life of nations, there is nothing in the non-Christian lands so impressive as the work of missions, particularly in China. A thorough study of the life even of a port city, where foreign commerce, foreign industry, and foreign buildings make these cities more European than native, will discover commanding Christian institutions and agencies whose effect is lost upon the casual sightseer, who is im-

pressed by the brilliant and unexpected outward manifestations of Western civilization. As one passes into the interior and comes to see the real life of the people, Christian institutions are the *outstanding* thing. So we found it in Nanking, in Wuhu, in Luchowfu, in Chuchow. In these centers we found that the missionary is the most influential person in the community—the friend and counselor of the highest officials, the source of wisdom and strength to whom cities and whole districts turn in moments of great crises, a man whose hand is laid upon the forces that are shaping the character of a nation. In the Philippines we found that the chapel, the hospital, and the dormitory stand side by side with the public school, the macadam road, and the telegraph, and that the missionary stands by the side of the judge, the teacher, and the civil engineer in the task of bringing the Filipino into his own. In Japan we found that Christianity had penetrated to the very heart of the leadership of the nation.

And so, without fear of speaking as propagandists rather than as students of conditions in the awakening East, we record our sober judgment that during our whole visitation we saw nothing so fine, so impressive, or so effective in its results as Christian missions.

### ARE THE CONVERTS IN MISSION LANDS ALL TRUE?

This is one of the questions asked us, and although it is rather a foolish question, we will endeavor to answer it. Are the converts to Christianity in America all true? Are the converts in any part of the world all true? Have they ever been, and will they ever be? Is it within the bounds of reason to expect that in any heathen land where there has been a background of pagan ignorance and superstition for thousands of years that the new converts who have recently been won to Christ from these terrible surroundings should be perfect all at once? As far as the final outcome is concerned, Christianity is the same in its workings in human hearts in China as in America, but you could not expect a higher degree of consecration there



than we ever dream of here. It is unfair to expect it, and unreasonable to demand it. If our belief in Christianity in America depended on all Christians here being true, we would have very little faith left. Our apologetic for the church here is not that all of its members are perfect, but that Christianity does redeem life and redeem society, and starts tides of spiritual power going in human lives which will result eventually in perfection. We judge Christianity here not by the failures of people who claim to have accepted its teaching, but rather by the outstanding lives which have been a spiritual success, and which represent the norm of Christianity when Christ is given a square deal in the soul. We believe in the church and in the mission field for the same reason. The gospel of Christ does redeem souls in heathen lands, and there are multitudes of outstanding examples of this wonderful redemptive power in the mission fields. Even in the lives of those who are not strong examples of Christian consecration the change is sufficient to warrant the propagation of the truth. We must remember that in heathen lands the converts are put to a disadvantage that we never experience here. In this land we have every encouragement and support which can come from centuries of Christian teaching, and we also have the aid of those elements of civilization which are Christian. In heathen lands the converts are like brands plucked from the burning. They must be won from the ranks of an age-long heathenism, and their historical background is set in ignorance, superstition, and the pitiful bias of a grossly heathen teaching. A Christian won from these conditions must more largely stand alone in his new faith than here, and is it to be wondered that he sometimes fails? We tremble as we think what might be our strength under such circumstances. But in spite of all this the evidence of the saving power of the gospel of Jesus Christ is everywhere striking in the mission fields. The proportion of faithful Christians in the churches is fully as great as here. There are lives as noble in their consecration as any that the pages of history

afford. There are souls as filled with the refining fires of Christian devotion as the Western world has ever produced. Give Christianity a chance anywhere in the world and it wins.

### A FAITHFUL MISSIONARY FORCE.

The Commission was deeply impressed by the earnestness and unselfish devotion of the missionaries. They are giving themselves to their work with an abandon which in many cases is far beyond their strength. The opportunities are so evident all about them that the burdens of the work are heavy upon their hearts. We met many missionaries of other boards, and wherever they were acquainted with our own workers they spoke in the highest terms of their ability and devotion. The Disciples of Christ can well be proud of the workers they have sent to the fields. These good men and women are engaged in the greatest and most difficult task in the world. Much as they need our financial support, they need our prayers more. Their strength and efficiency for the work we as a people have committed to them depends far more than we think on the place we give them in our prayer life.

### PRESIDENT McLEAN SHOULD VISIT THE FIELD.

The Commission feels strongly that as soon as possible President McLean should make an unhurried visit to all the mission lands occupied by the Society. It is nearly twenty years since he made his visit to the Orient. With his long experience, his broad sympathy, his missionary statesmanship, and the spiritual inspiration which his visit would carry to both missionaries and native leaders, he can do a service which few, if any, others can render. In every field the missionaries have expressed a great desire for this visitation. As a result of his long experience in missionary work and the materials he would be able to gather from such an unhurried visit to the fields, he would be able to make a permanent and valuable contribution to



missionary literature. He could render the cause of missions no greater service than this.

### THE NEED OF A FOREIGN SECRETARY.

The work of the Foreign Society has become so large, is projected into so many fields, and the work of administration is so varied and complex, that an occasional visit to the fields is not sufficient. Both the missionaries at the front and the Society at home need a closer bond of sympathy and a more personal touch in the great problems that come to each. The Commission urgently recommends that a very strong man be secured to fill the position of Foreign Secretary to the Far East as helper and adviser both to the missionaries and the Society. His time should largely be spent on the fields in the service of the missionaries of India, China, Japan, and the Philippines, with enough time in America to keep in touch with the home constituency and the Society. We believe the services of such a man would be of the greatest value to the work. This plan was urged more than anything else by the missionaries on the field.

### THE CALL FOR STRONG MISSIONARIES IN THE EAST JUST NOW.

In each of these important fields there is an urgent demand for an increased force of the strongest young men and women that can be found in our churches. The critical condition in the East just now demands that we send out missionaries of the very highest type. At home a man of moderate ability in the ministry has a score of things to back him up in his work. He has a Christian civilization for his background, an organized church, strong Christian helpers, and the incentive and aid of other Christian work about him. In the East he must be a pioneer and a statesman in the midst of complex and often baffling circumstances. This is especially true in China and Japan. In these lands the missionary faces an alien philosophy and a non-Christian system of religion. He must break soil, preach the gospel,

lay the foundations of the Kingdom, and then set up Christian work with all of its diversified elements. If we need strong men for the ministry in America, where there are so many influences to aid, we need the strongest for these fields, where the props are knocked from under and they must stand alone. If we are to grasp the wonderful opportunities before us in the East we must have a much larger force of missionaries, and if we are to do our task effectively we must have the very strongest people available. And we doubt if the world offers a greater challenge to consecrated ability than comes from these mission lands. The missionary who goes to the East to-day has opportunities of leadership and service which are beyond human computation. These nations are in the molding, and the man of God has a work before him with these plastic peoples which the angels might well envy. The stations of life are well filled at home with contesting participants, but not so in the East. The field is unlimited, the needs heart breaking, and the opportunities a legion. These nations are turning from the dark past and crying for the light. They do not know what they need, but they know they need something. We know what they need, and the challenge to young life to take it to them is wonderful.

### A NEW EVALUATION OF THE SUCCESS OF MISSIONS.

Intimate contact with conditions on the mission field leads one to a new appreciation of the problems and difficulties of missionary work which one can not have when far removed from those problems. We feel that the end to be aimed at in evangelization is the complete Christianization of the individual believer, of the group of believers, and ultimately of the surrounding non-Christian society. Even at home, with the background and support of Christian ideals, this is an exceedingly complex process and is attended with many problems and difficulties. This task is far more complicated and difficult on the mission field, where the Christian community is small and immature, and



where the influence of the non-Christian environment is wholly negative when not positively hostile. Conversion involves much more in a non-Christian land than it does in a Christian land. In a non-Christian land it involves a complete change of religious point of view, a clashing with social judgments and customs, and often the rupture of social relations, if not persecution. It means that the old conceptions of morality have to be replaced by the Christian ideal of life. It means that the new moral ideal and spiritual life must be maintained and nourished in a small group of believers all of whom are equally unused to the new point of view and the new habits of life and are equally in need of social support. Do we wonder that non-Christian men are slow in renouncing their old religions, which before have furnished the sole support of life, or that they are slow in breaking the social bonds, especially where they feel the pressure of age-long custom, which among primitive peoples is more binding than conviction? Do we wonder that in the new and strange situation which results from so great a change as is involved in the acceptance of a new religion, and with the meager social support given by the little church submerged in a heathen society, there are some failures in the Christian life? A decision to undertake the Christian life under such circumstances represents a victory which comes at the end of a long period of patient teaching, of inner conflict with a divided self, of conflict with social pressure. The missionary cannot hasten this process without imperiling the whole result. The subsequent development of a normal spiritual life in the midst of an abnormal environment is equally delicate and difficult, and requires great patience.

In the light of these considerations we would urge a new evaluation of the success of missions. It is our conviction that while there should not be less appreciation of the number of baptisms, a greater value should be placed upon the difficulties overcome in leading non-Christian men to become disciples and upon the long and patient process of

developing those who have been baptized into the fullness of the Christian life, nothing less than which can satisfy the mind of Christ or fulfill the terms of his commission.

Furthermore, we are convinced that the constituency at home should be made acquainted with the problems and difficulties, and that our people will respond with sympathy to this larger task of the missionary. Nothing aroused the sympathetic interest of the members of the Commission during its visitation more than the disclosure of these problems from the open hearts of the missionaries. We can think of no appeal that would enrich the life of the church at home and enlist its intelligent support more than the sharing of this burden with the missionary engaged in his task.

### THE REAL PROBLEM IN THE MISSIONARY WORK.

The missionary task is a great enterprise, and the introduction of Christianity into heathen lands is a work that requires deep consecration, much patience, and wise statesmanship. The problems on the field are legion. Christianity must be planted in a new environment, and spiritual truth must break through stubborn walls of heathen ignorance and superstition. The influence of long centuries of idolatry must be overcome, and the people must be turned from channels of custom which are deep cut. The full circle of Christian teaching and life must be given to these needy races. The missionary takes the diversified elements of Christian progress to these lands. He must preach, teach, heal, train, build, and also guide the forces of the Kingdom. This is a task which challenges the best wisdom and the deepest consecration which the home church can project into these far fields.

Having stated all this we have not yet touched upon the biggest problem in missionary work. It is the problem of the home church. The success of the task on the mission fields is assured if the churches at home will be true to their mission. With all the burdens that the missionaries and missionary officers bear



in regard to world evangelization, the burden of winning and enthusing the home constituency to the task is the heaviest. We face the greatest opportunities of all the centuries in the Far East to-day, and these opportunities place upon us unmeasured responsibilities. These responsibilities belong to the churches which claim allegiance to Christ, and the most stupendous task in missionary endeavor is to get them to assume it. As the home Christians give and pray and go, so will the result be. What a pity it is that after two thousand

years, the biggest and often the most depressing task is the educating of the churches to do what Christ commanded them to do! As a Commission we have tried to study carefully the problems in every field we visited, and we know that these problems are great, but we come back to the homeland feeling that after all the largest task is in the American church. Here lies the leadership, the finance, the spiritual power, the equipment for the doing of the work in the mission fields, and as we solve the problem of this enlistment here we will also solve it there.



Our Filipino Endeavorers at Laoag, P. I., conducting services in the city jail. The convicts can be seen behind the bars. Immediately after the morning church services these workers carry on this work. The convicts hear them gladly. On Sunday afternoon the Sunday-school workers hold Bible classes in various parts of the city. The attendance at these classes often aggregates 800.